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VOL. I.

*BIOGRAPHY.*

MEMOIRS OF THE LIFE AND DEATH OF MR. PHILIP HENRY, MINISTER OF THE GOSPEL, AT BROAD OAK, NEAR WHITCHURCH, IN SHROPSHIRE, ENGLAND.

*From the Protestant Dissenter's Magazine.*

AMONG such as were worthy to be had in everlasting remembrance, the wise son of Sirach mentions, *Leaders of the people by their counsels, and by their knowledge of learning, mete for the people, wise and eloquent in their instructions. Their bodies are buried in peace, but their name liveth for evermore.* No name ever more exactly suited these expressions than that of the subject of these memoirs. It is only a brief sketch that our limits will allow of a life upon which volumes might be written full of entertainment and instruction. An account of this truly great man was given to the world by his son, Matthew Henry, in a small volume, a second edition of which was published in 1699, with a dedication to Sir Henry Ashurst, by Dr. Bates. The late Mr. Job Orton republished this piece of faithful biography in 1765, with only a few necessary alterations in the phraseology, an omission of some merely temporary matters, and Mr. Henry's account of some of his brethren, of whom larger memoirs are to be found in Dr.

Calamy's History of the ejected Ministers. From these publications the following particulars are extracted.

MR. PHILIP HENRY was born at White-hall, in Westminster, on Bartholomew day, August 24, 1631. His father, who was the son of Henry Williams, of Britton's Ferry, betwixt Neath and Swansea in Glamorganshire, was gentleman to the earl of Pembroke, and by him, when he became lord chamberlain, preferred to be one of the king's servants. He was first keeper of the orchard at Whitehall, and afterwards page of the *back stairs* to the duke of York, who was afterwards James II. He lived and died a courtier, and a sincere mourner for his master Charles I. whose execution he did not long survive. As the king, upon passing by his door, to his trial, inquired for his old servant, Mr. John Henry, he made his appearance, and publicly prayed God *to bless his majesty and deliver him out of the hands of his enemies*; for this he was near being roughly handled by the guards. At this time Mr. Philip Henry,

who had entered the university of Oxford in December 1647, was upon a visit to his father, and saw the king beheaded. Two circumstances concerning it he used to mention; one was, that when the blow was given, there was such a dismal universal groan among the thousands of people that were within sight of it, as he never heard on any occasion. The other was, that immediately after the stroke was struck, there was, according to order, one troop marching from Charing-Cross towards King-street, and another from King-street towards Charing-Cross, to disperse the people, and turn their attention from what had passed to a care for their own safety.

Mr. Henry's mother's name was Magdalen Rochdale, of the parish of St. Martin in the fields, in Westminster; she was a woman of exemplary piety and prudence: though living in the midst of a court, she was uncontaminated by its vices, and nobly superior to its temptations. "She looked well to the ways of her household; prayed with them daily, catechized her children, and taught them the good knowledge of the Lord betimes." What a glorious example! As there appeared in her son Philip early inclinations both to learning and piety, she devoted him, when a child, to the work of the ministry. She died of a consumption March 6, 1645, leaving behind her only this son and five daughters. A little before she died she said, *My head is in heaven, and my heart is in heaven, and it is but one step more and I shall be there too.*

Mr. P. Henry's god-fathers in baptism, were Philip, earl of

Pembroke, (who gave him his name, and was kind to him as long as he lived, as was also his son Philip,) James earl of Carlisle, and the countess of Salisbury. The princes Charles and James, being nearly of his age, he was frequently playing with them, and, as was very natural, was often told by them what preferment he should have at court, as soon as he was fit for it. Archbishop Laud was particularly fond of him when he was a child, because he would be very officious to attend at the *water-gate* (which was part of his father's charge at Whitehall,) to let the archbishop through, when he came late from council, to cross the water to Lambeth. These circumstances Mr. Henry would sometimes speak of among his friends, not as glorying in them, but as rejoicing that God, in his providence, delivered him from the snares to which his early years were exposed. It is not improbable that he was *in part* indebted to his education at court for that remarkable air of politeness, courtesy, and civility, which was so conspicuous in his whole life; the foundation of it was undoubtedly laid in the goodness of his heart, and the uncommon sweetness of his natural disposition.

After two previous latin schools, in 1643, when he was about twelve years old, he was admitted into Westminster school, in the fourth form, under Mr. Thomas Vincent. In October 1645, he was admitted king's scholar, and made rapid and distinguished improvements under Mr. Richard (afterwards Dr.) Busby.

Religion was not forgot at this



early seed-time of the mind. He constantly attended the daily morning lecture which, soon after the beginning of the civil wars, was set up at the abbey church, and preached by seven worthy members of the assembly of divines in course. Every Thursday his mother took him with her to Mr. Case's lecture at St. Martin's. On the Lord's day he sat under the energetic ministry of Mr. Stephen Marshal in the morning at New Chapel, in the afternoon, at St. Margaret's, Westminster, which was their parish church. He also attended constantly upon the monthly fasts at St. Margaret's, where the best and ablest ministers of England preached before the House of Commons; and the service of the day was carried on with great strictness and solemnity from eight in the morning till four in the afternoon. It was his constant practice from eleven or twelve years of age, to write (as he could) all the sermons he heard, which he kept very carefully, and transcribed many of them.

While at Westminster school he was employed by Dr. Busby, as some others of the most ingenious and industrious of his scholars were, in their reading *Greek* authors, to collect by his direction, some materials for that excellent *Greek* grammar which he afterwards published.

May 17, 1647, he was chosen from Westminster school to Christ's Church in Oxford, *jure loci*, with four others, of which he ranked second. His godfather, the earl of Pembroke, who was one of the electors, gave him great countenance upon this occasion.

He removed to Oxford in December 1647, and was admitted student of Christ Church the March following, by Dr. Henry Hammond, that great man, then subdean, who called him his god-brother. He remained in the university, applying himself with the utmost diligence to his studies, and acquitting himself on all occasions with singular prudence\* and moderation till the year 1653, in which time he took the degrees of Bachelor and Master of Arts, and preached his first sermon at South Hinksey near Oxford, in the January of that year, from John viii. 34, *Whosoever committeth sin, is the servant of sin*. On this occasion he writes in his diary, *The Lord make use of me as an instrument of his glory, and his churches' good, in this high and holy calling*.

In the year 1653, soon after he had completed his master's degree, Mr. Henry came to Emerald, in the parish of Worthenbury, a little town on the river Dee in Flintshire. He did this by the

\* An instance of this he gave soon after his admission; when the *visitors* came down from the *parliament* to place affairs at the university upon a footing more agreeable to their interests, Oxford having been so long noted for its attachment to royalty, the earl of Pembroke was one of these visitors; the sole question they proposed to each person, in every college that had any place of profit, was this, *Will you submit to the power of parliament in this present visitation?* Various answers, which were all to be in writing, were given; Mr. Henry's was as follows, *I submit to the power of the parliament in the present visitation, as far as I may with a safe conscience and without perjury*. He made this last *salvo* because he had taken the oath of allegiance and supremacy a little before, at his admission, which he was very jealous of doing any thing to contradict or infringe, according to the character of the good man, that *he fears an oath*.

means of lady Puleston, (wife of John Puleston, serjeant at law, one of the judges of the Common-Pleas,) who being a woman of uncommon wisdom, learning, and piety, wished to have some young man in her family to superintend the education of her sons, and to preach at Worthenbury on the Lord's days, for which a very honourable encouragement was promised. The proposal was made to Mr. H. and he accepted it, at first, only for six months, and provided he might preach only once on the Lord's day, and that some other supply might be got for the other part of it.

At Emeral he prayed in the family, was tutor to the young gentlemen, and preached *once* a day at Worthenbury. But it soon happened that, upon the failure of a supply, rather than there should be a vacancy, he preached *twice*, and this, so much to his own comfort, and the satisfaction of his friends, that from thenceforward he did the *whole* duty, praising God for the fulfilment of that promise, that *as our day is, our strength shall be*.

The following spring 1654, he returned to Oxford. Lady Puleston soon after went thither with her five sons; the two eldest were placed under his care in the college. In October following, he received a letter from judge Puleston, with a very solemn and affectionate request, subscribed by the parishioners of Worthenbury, earnestly desiring his settlement among them, as their minister.

This invitation, as he had laid it down as a rule to follow *Providence*, he determined to accept; he therefore returned in the win-

ter and settled among them, residing at the house of his pious and firm friends judge and lady Puleston. His usefulness and diligence here were unremitted, and he had great comfort in the countenance and conversation of the judge and his lady; but something on account of the young people, who were not so sensible of his worth, and were uneasy at his being there, not being so pleasant, he wished to live in a house of his own. His liberal patron no sooner perceived this, than he built him a very handsome one in Worthenbury, and settled it upon him by a lease, bearing date March 6, 1657, for *threescore years*, if he should so long continue minister at Worthenbury, and not accept of better preferment.

The worthy judge had already settled one hundred a year upon him as the tythe of Worthenbury which belonged to the Emeral family; and in the year 1659 he was, by a writing of the same munificent friend, *collated, nominated, and presented* to the church of Worthenbury. Here he was solemnly ordained September 16, 1657, according to the *directory* of the assembly of divines, and agreeably to an *ordinance* of parliament in April 1647, by the nearest acting class of Presbyters, which was in the hundred of Bradford-North in Shropshire, of which Mr. Porter of Whitchurch, was the leading man.

For about eight years he continued at Worthenbury, and an idea may be formed of the blessing which attended his labors *in season and out of season*, and of the high reputation which he attained as a *minister* and a *chris-*



tion from the name by which he was commonly known in those parts, *Heavenly Henry*.

September 29, 1658, and September 5, 1659, lady Puleston and the judge died; all Mr. H.'s interest in the Emeral family was buried in their graves. "It is unnecessary," says his biographer, "to mention what personal affronts he received from some of the branches of that family at that time; but with what exemplary patience he bore them ought not to be forgotten."

About the beginning of the year 1659, he was very much solicited to accept of the vicarage of Wrexham, and a considerable living near London, but he declined both, not seeing his call clear from Worthenbury, and not seeking *great things* for himself.

He was a hearty well wisher to the *restoration* of Charles II. and much affected with that mercy of God by which it was brought about in a peaceable and unbloody manner. In this respect he thought the same with multitudes, both ministers and others, who were of the *quiet of the land*, and who little suspected what they were so soon to suffer under the reign of that *worthless* and *unprincipled* man.

Being removed from Emeral to the house of Worthenbury which judge Puleston had built for him, Providence provided him with a very amiable and suitable companion. After long agitation, and even some opposition from the father, April 26, 1660, he married Katherine, the only daughter and heiress of Mr. Daniel Matthews, of Broad Oak, in the township of Iscoyd, in Flintshire, about two miles distant from Whitchurch in Shropshire.

Mr. Matthew's estate was a competent one, and though he put some hardships on Mr. H. in the marriage articles, yet by the good providence of God, and the great prudence of his son in law, he was influenced to give his free consent to it; and with his own hands gave her in marriage. Mr. Matthews immediately settled a part of his estate upon them and theirs, and upon his death, about seven years afterward, the remainder came to them. It is almost superfluous to observe what a good steward of the bounty of God Mr. H. approved himself. He was enabled to preach the gospel *freely*, which he did to his dying day; and also to *give* for the relief of the needy; in this he sowed plentifully, to a very large proportion of his income. The fruits of this marriage were *six* children, all born within less than *eight* years. The two eldest, sons, John and Matthew: the other four, daughters, Sarah, Katherine, Eleanor, and Ann. John died of the measles in the sixth year of his age; the rest were in mercy continued to him.

To return: Almost as soon as God had given him a yoke-fellow to assist in bearing them, his greatest troubles began. Upon the king's return a violent and bitter spirit against all such men as Mr. Henry began to manifest itself all over the nation. In September, 1660, he, Mr. Fogg, and Mr. Steel were presented at Flint assizes for not reading the *Common Prayer*; though, as yet, it was not enjoined. This came to nothing, but the malice of their enemies was not to be appeased; at the next assizes Mr. Steel and Mr. Henry were presented again. These were mel-

ancholy times indeed. Hardly a day passed but faithful ministers were disturbed, silenced, and ensnared; the ways of Zion were in deep mourning, and the *quiet of the land* were treated as the *troublers* of it. Pride, profligacy, and revenge, were raging in every quarter. Humanity, justice, and religion, were all trampled under foot. It was a day of gloom and rebuke, and no one was grieved at such sad spectacles, more than the pious and benevolent subject of our memoirs. Others might *weep*, but the heart of Mr. H. *bled* at such scenes.

After a number of base manoeuvres on the part of Mr. Puleston, for the sake of peace, and on the receipt of 100l. only a small part of arrears due to him, Mr. H. surrendered up his deed of annuity and the lease of his house, and so lost all the benefit of judge Puleston's great kindness to him. This was not completed till September 1662, till which time he continued in the house at Worthenbury, but never preached in the church, though there were vacancies several times. He declined preaching at Bangor where Dr. Bridgman, who upon the change of public affairs was reinstated in the *rectory*, was willing to permit him occasionally; because he would not give pain to Mr. Hilton, who was put into his late curacy at Worthenbury; by drawing so many of the people from him as would certainly have followed him to Bangor. He occasionally preached in several neighboring places, till Bartholomew day 1662. He had even prepared a sermon for that day on John vii. 37. *In the last day, that great day of the feast, &c.*

but was loath to strive against so strong a stream, and did not preach it.

At Michaelmas 1662, he left Worthenbury, and came with his family to Broad Oak. He was now entering not only a new place, but a new state in life, and his earnest prayer was, that he might have *grace and wisdom to manage it to the glory of God.*

For several years after he settled at Broad Oak, he and his family went constantly on the Lord's day to the public worship at Whitewell chapel, which was near, if there were any supply there; and if none, then to Tylstock, where Mr. Zachary Thomas continued for about half a year, and that place was a little sanctuary: when that spring failed, he usually went to Whitchurch. He did not preach for a great while, unless *occasionally*, when he visited his friends, or to his own family on Lord's days, when the weather hindered them from going abroad. He comforted himself, that sometimes going to public worship, he had an *opportunity of instructing and exhorting, those that were in company with him by the way*, as he saw they had need. He acted according to that rule, which he often laid down for himself and others. That, *when we cannot do what we would, we must do what we can, and the Lord will accept us in it.* He had scarcely one talent of opportunity; but that one he was very diligent and faithful to improve. Being asked once, where he made a visit, to expound and pray, which his friends returned him thanks for; he thus writes upon it, *They cannot thank me so much for my pains, but I thank*



them more, and my Lord God especially for the opportunity.

One observation Mr. Henry made not long before he died, when he had been young, and then was old, that though many of the ejected ministers were brought very low, had many children, were greatly harrassed

by persecution, and their friends generally poor and unable to support them; yet in all his acquaintance, he never knew, nor could remember to have heard of, any non-conformist minister in prison for debt.

(To be concluded in our next.)

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## RELIGIOUS COMMUNICATIONS.

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ON THE DIVINITY OF CHRIST. NO. IV.

Continued from page 348.

DIVINE perfections belong only to God. But divine perfections are ascribed to Christ; therefore he is God.

His *eternity* is expressed in the name JEHOVAH, and in his being styled the first and the last, the beginning and the ending, which is, and was, and is to come. It is also said of him that he was set up from everlasting. He is styled the everlasting Father. His goings forth are said to have been from everlasting. He is before all things, and by him all things consist. He had glory with the Father before the world was. His throne is for ever and ever. If any should object that these phrases do not always signify an unlimited duration, I answer, the eternity of God is not expressed in a stronger and more determinate manner so far as I have observed. What warrant have we then to take them in a different sense when applied to the Son of God.

*Immutability* is a divine attribute, which is also ascribed to Christ. He is the same yesterday, to-day, and for ever, Heb. xiii. 8. He is distinguished from

transitory beings, which are all subject to change. The apostle applies the words of the Psalmist to the Son. Heb. i. 12. Thou art the same, and thy years shall have no end.

The *knowledge of God* is also ascribed to Christ. His disciples declared their assurance that he knew all things. John xvi. 13. Peter also said the same; "Lord thou knowest all things, thou knowest that I love thee. John xxi. 17. To this Christ gave his tacit consent. He declared also that he knows the Father, in like manner as the Father knows him. John x. 15. He searches and knows the hearts of men. Solomon said, 1. Kings viii. 39, in his prayer, "Thou, even thou only knowest the hearts of all the children of men." God says, "I the Lord search the hearts, I try the reins." He is distinguished from all creatures by this knowledge of the hearts of men. This knowledge Christ claims as belonging to him. Revel. ii. 23. "All the churches shall know that I am he that searcheth the reins and hearts." There seems to be an emphasis put on the

words, *I am he* ; intimating that there is but one, that is God, that searcheth and knoweth the heart. And *I am he*, says the Son of God, who has eyes like a flame of fire. Of him it is testified that He knew all men : He knew what was in men : He knew their thoughts : He knew their hypocrisy : He has that knowledge which is attributed to God alone.

But it is objected that in scripture mere men are sometimes said to know all things. 1. Sam. xiv. 20. 1. John ii. 20. But such expressions must not be taken strictly when applied to men like ourselves. Why need we then understand them strictly when applied to Christ ?

I answer. The meaning of words and phrases is often determined from the known properties of the objects to which they are applied. If mere men are said to know all things, the words must be taken in a very limited sense ; since all know that mere men are not omniscient. But this is no warrant or reason for understanding the words in a limited sense when the same is affirmed of the Son of God, who has the names and titles, which are most peculiar and appropriate to the true God, as has been shewn ; and whose works, and the worship he receives from angels and men, are a clear evidence that he is superior to every creature, as shall be shewn hereafter.

Admitting that a man might be enabled by divine revelation, to know the hearts of others, yet since the scriptures affirm that God only knows the hearts of men, we must conclude that he has not communicated this

knowledge to any mere creature.

*Divine power* is also an attribute of the Son of God. This is signified by those titles, which are given to him in the scriptures. He is styled "The mighty God." Isaiah ix. 6. "The Almighty." Rev. i. 8. "Most Mighty." Psal. xlv. 3. We have also full evidence of divine power, as well as other divine attributes in his works, will be shewn presently.

*The Omnipresence* of the Son of God is testified by himself. John iii. 13. "No man hath ascended into heaven but he that came down from heaven, even the Son of man, who is in heaven." Mat. xviii. 20. "Where two or three are gathered together in my name, there am I in the midst of them." When he was about to withdraw his bodily presence from the world, he said to his disciples, Mat. xxviii. 20. "Lo I am with you always, even to the end of the world." And since all things consist and are upheld by him, as Paul says. Col. i. 17. Heb. i. 3. He must be every where present with them. For, as Mr. Whiston himself argues, "To say that a being acts where he is not, is to say in effect that nothing acts in that place, or that the effect has in that place no cause to produce it, which are the grossest absurdities possible. We can no more conceive of powers and attributes exercised *where*, than *when* that being whose powers and attributes they are does not exist." *Astronomical Principles of Religion*, page 121.

Thus far the Divine Names, Titles and Attributes ascribed to the Son of God have been considered as arguments of his divinity. Let us now consider



whether the same may not also be argued from the works which are ascribed to him.

The scriptures teach us that God only is the Creator : If then we have full evidence that the Son of God is the Creator of the world, this will be a decisive proof of his divinity.

First, it is evident from the scriptures that the Creator of the world is God. Creation is the work of God alone ; no inferior being co-operated with, or under him in this work. Isaiah xlii. 5. "Thus saith JEHOVAH, he that created the heavens, and stretched them out, He that spread forth the earth, and that which cometh out of it, He that giveth breath unto the people upon it, and spirit to them that walketh therein." . . . Verse 8. "I am JEHOVAH, that is my name, and my glory I will not give to another." Chap. xlv. 18. "Thus saith JEHOVAH that created the heavens, God himself that formed the earth, and made it." Chap. xlv. 24. "I am JEHOVAH that maketh all things, that stretcheth forth the heavens *alone*, that spreadeth abroad the earth *by myself* ;" not by the agency of an inferior instrument. The co-operation of every creature is denied. Creation is declared to be the work of *God alone*. It would be easy to multiply testimonies to this purpose, I shall only add the words of the apostle. Heb. iii. 4. "He that built all things is God." Deity is here predicated of the Maker of all things ; consequently no one less than God is Creator. We are not then to imagine that creating power may be given to a being, who is inferior to God ; and that such a being may be the in-

strument under God of creating the world. For whatever power some may suppose a finite being may be capable of, we may be as certain that no such being is Creator, as we are that the Lord stretched forth the heavens *by himself alone*, and spread abroad the earth *by himself*, and that he that built all things is God.

It has been objected that God is said to have created all things *by Jesus Christ*. Eph. i. 9.

Answer. If the world was created *by Christ*, this is a strong evidence of his divinity, for it has, I think, been proved that the world was made by *God alone*, and the earth spread abroad *by himself*. The consequence is that Christ is *God himself*. We allow, however, a real personal distinction between the Father and the Son, the mode of which is to us an incomprehensible mystery. So much as this, I think, we may learn from the scripture, that the Father, Son, and Holy Ghost, are the one God, whom we are to worship ; and it is the power and perfections of the divine nature, which are exercised by each of the divine *Trias* in the creation and government of the world. But they are distinct, though not separate, in the order and mode of their personal subsistence, and operations. Hence all things are said to be of the Father, *by* the Son. But whatever priority of the Father, and subordination of the Son, in their joint operations may be intimated by these phrases, yet nothing is hence to be inferred derogatory to the divinity of Christ, whom the scriptures declare to be the Creator of the world, as I shall now prove by express testimonies to this purpose.

The apostle John speaking of the *Word* or *Logos*, that is, the Son of God, as is plain from the context, says, John. i. 3. "All things were made by him, and without him was not any thing made that was made." . . . Verse 10. "He was in the world, and the world was made by him." The same is also asserted Col. i. 16. "By him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist;" very plain and pointed expressions, and evidently spoken of Christ; and which cannot, with any shew of probability, be understood of the establishment of the gospel dispensation as some have pretended. A notion so groundless and incredible that it would seem needless labor to attempt a formal confutation of it. The words of the Psalmist, Psalm cii. 25, are quoted also by the apostle as spoken to Christ, Heb. i. 10, "Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands." This text has been adduced as a proof that the *name of God* is given to Christ. They are also a proof that he is the *Creator of the world*.

As the Son of God created all things, so he upholds and governs all things. "All power is committed to him in heaven and earth," Mat. xxviii. 18. "He upholdeth all things by the word of his power," Heb. i. 3. "By him all things consist," Col. i. 17. They depend on him for

their preservation. This also is a further evidence of his Deity: since God only who made the world can uphold and govern it.

For consider the extent of the creation, which includes all things visible and invisible. The multitude of creatures is so inconceivably great that the million millionth part of them would overwhelm and confound all imagination. All these are preserved in being by Christ, which requires the continual exertion of the same power which created them at first. He who upholds and governs all creatures must have a perfect knowledge of all and each of them. He must be constantly at work in and with every creature. And since nothing can act where it is not, he who upholds and governs all things must be actually present in every place. He must penetrate every substance, keep every thing in its proper place and order, maintain and guide every motion in the world, and communicate life, and vital influence to every living thing. Now this requires the knowledge, wisdom, power, and omnipresence of God. No mere creature is sufficient for it. That a mere creature, indeed a mere man should uphold and govern all things, what can be imagined more incredible?

But it is objected, that whatever power Christ has for the government of the world, he says it was all given to him by the Father, which is a plain evidence of inferiority, that he is less than God.

I answer. Though Christ as the Son of God, begotten of the Father, is said to receive all from the Father, yet being possessed



of perfections truly divine, it does not *ungod* him, or declare him less than God to say that he possesses them as the second, and not as the first person of the godhead; That he is not God the Father, but God the Son—But

When Christ says all power is given to him of the Father, I conceive he speaks, not of his essential ability and sufficiency to govern the world, but of the *exousia*, the authority which was given to him in and by his mediatorial commission, to govern the world as *God-man*, and employ his divine perfections in executing this his commission; managing the kingdom of providence in subserviency to the designs of his mediation. Authority and ability to govern the world is the essential prerogative of Christ as God. But authority to act as mediator, and to govern the world as *God-man*, and in executing the commandment or commission which he had as mediator, this was given, or delegated to him by the sovereign will of God the Father. This is the power or authority which Christ says was given to him. But if he had not been God, he would not have been sufficient to govern the world. Nor would the Father have given all authority in heaven and earth to him as mediator, if he had not been able and fit as God to govern the world.

*A Christian of the Old School.*

(To be continued.)

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ON LOOKING UNTO CHRIST FOR SALVATION.

(Concluded from page 349.)

4. Looking unto Christ for salvation implies a knowledge of

his character and of the way of life through his atonement. The character and mediation of Christ are truly represented in the holy scriptures. He is “over all, God blessed for ever;” “The true God and eternal life.” The proper and Supreme Deity of Jesus Christ is plainly and abundantly taught in the bible. “No man can say that JESUS is the LORD, but by the HOLY GHOST.” The doctrine of Christ’s divinity and atonement is the rock on which the church is founded, and on which every soul rests. They, therefore, who profess to look unto Christ for salvation, and yet do not believe his divinity, are looking to a being who is infinitely different from Christ.

But though Christ is God, he is also man. For in his mysterious person the divine and human natures are united. Hence he is called “Emanuel, God with us;” and “God manifest in the flesh.” Christ calls himself the Son of man more than sixty times in the New Testament. He is the Mediator between God and man, and by his death on the cross he has made an atonement for the sin of the world. “When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.” “He was wounded for our transgressions, he was bruised for our iniquities.”

By the scriptures, then, we are taught that Christ is God and man, and that he has, by his death, made an atonement for sin. An understanding and belief of these truths is necessary to a reliance on Christ for salvation. They, who have not a

true knowledge of the person and atonement of the Lord Jesus Christ, neither believe, nor understand the Holy Scriptures, which testify of him; and they are yet ignorant of the way, in which sinners are justified and saved.

5. Looking unto Christ for salvation implies an holy love of his character and a delight in the way of salvation through faith in his name. Dependence on Christ for salvation implies the highest degree of confidence in him. But none will place such confidence in Christ, unless they supremely love his character, and are satisfied and delighted with what he has done that sinners may be saved. Christ's friends cheerfully forsake all things on his account. Moses esteemed "the reproach of Christ greater riches than the treasures of Egypt." "God forbid, says Paul, that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Again, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." "Whom, says Peter, having not seen ye love; in whom though now ye see him not, but believing, ye rejoice with joy unspeakable and full of glory." As all christians love Christ su-

premely and rejoice in him, having no confidence in the flesh; so none will ever look unto him for salvation, unless they sincerely love his character and are delighted with the way of justification through his atoning blood.

6. Looking unto Christ for salvation implies obedience and submission to his holy will. A spirit of disobedience and opposition is inconsistent with depending on him for salvation. Whoever is willing to trust his immortal soul in the hands of Christ, cannot be unwilling to do what Christ commands, or to suffer what he appoints. They, who look to Christ for salvation are no less desirous of a deliverance from sin than from misery. The Saviour is called Jesus because he saves his people from their sins. The apostle was aware that the doctrine of justification by faith without the deeds of the law, might be perverted, by the ignorant and ill disposed, to favour a continuance in sin. Hence he says "What shall we say then? shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin live any longer therein?" Again he says, "The grace of God that bringeth salvation teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Any one, who has a good hope of salvation through Christ, purifieth himself even as Christ is pure."

From the preceding observations there is reason to believe that many, who imagine they depend on Christ for salvation, deceive themselves. None will be saved through Christ without



looking unto him for salvation. They, who refuse to look unto him, are under the curse of the law, and will as certainly perish, as if there had been no Saviour. Yet are there not many who imagine they shall be saved, though they have never looked unto Christ for salvation?

Are there not many, who imagine they are depending on Christ for salvation, and yet have never been truly convicted of sin? have never had just views and impressions of the numerous transgressions of their lives, have never known the plague of their own hearts?

Are there not many, who have never been convinced of the justice of God in condemning and punishing sinners; and many self-righteous persons, who yet imagine they depend on Christ for salvation? Are there not many moral sinners who profess to call Christ their Saviour, while they really depend on their morality and are fearless of condemnation? and many religious sinners, who think much more highly of their religious performances and of their religious experiences, than of Christ's atoning blood. No one ever looks to Christ for salvation until he is dead to the law and abhors himself as an unclean thing, and all his righteousnesses as filthy rags. What multitudes then are wholly self-righteous. And of those no one ever looked to Christ for salvation. Are there not many, who are ignorant of the divinity of Christ, and of his atoning sacrifice? The Rock of Ages, on which the church is founded, though it be a tried foundation, elect and precious, is yet to many a rock of offence. But they,

who have not beheld the glory of God in the face of Emanuel, and have not seen the Lord Jesus Christ to be the true God and eternal life, have never looked unto him for salvation.

Are there not many, who have no holy love of Christ, and no delight in the way of justification through his death; and many, who imagine they depend on Christ for salvation, who are disobedient to his holy commandments? They turn their backs upon his holy ordinances. And if we consider the principles and practices of many, who publicly profess to be the friends of Christ, we have great reason to adopt the pathetic words of the apostle. "Many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, who glory in their shame, who mind earthly things."

Let every reader, in view of what is implied in looking unto Christ for salvation, examine himself and discover his spiritual state. For this purpose consider whether you have been truly convinced of sin? Have you seen yourself to be of such a character as all mankind are declared to be in the Holy Scriptures? Can you adopt the words of the apostle, when convinced of sin, though he had once thought himself blameless; "In me, that is, in my flesh, dwelleth no good thing. O wretched man that I am! who shall deliver me from the body of this death." Can you adopt the words of Job, of whom God said "He is a perfect and upright man. There is none like him in the earth;" "Be-

hold, I am vile. I abhor myself and repent in dust and ashes." Have you been convinced of the justice of God in condemning and punishing sinners? Have you been convinced that the law is holy, just, and good, and that you deserve its curse? Have you wholly despaired of salvation without an interest in the Lord Jesus Christ? When our first parents had sinned, and were driven from paradise, God placed a flaming sword, which turned every way to keep the way of the tree of life. In all your attempts to put forth your hand and take of the tree of life and to eat and life for ever, have you seen the flaming sword of justice, flashing the rays of divine wrath? And have you ceased from your daring and provoking attempts to obtain eternal life by the deeds of the law? Have you a true knowledge of Jesus Christ and of the way of justification through faith in his name? If your eyes have been opened to behold the true character of Jesus Christ, and the nature and design of his atonement, you have beheld a mystery which fills all heaven with wonder and joy. His name is Wonderful. Great is the mystery of godliness, *God manifest in the flesh*. Do you indeed know that the eternal Son of God, who is one with the Father and God over all, was made flesh and dwelt on the earth and died on the cross to make an atonement for the sin of the world? If so, flesh and blood has not revealed it unto you, but your Father, who is in heaven.

Have you a holy love of Christ, and an holy delight in the

way of salvation through his atonement. Is Christ precious unto you, as he is unto all who believe? Is he supremely glorious and amiable? Is he the chiefest among ten thousands—the altogether lovely? Are you obedient and submissive to Christ? Do you call upon his name daily in secret devotion? Is the Lord's day a delight; the holy of the Lord honorable? Do you honor Christ on his own day, not doing your own ways, nor finding your own pleasure, nor speaking your own words? Is his word holy and precious to you, more precious than gold, yea, than much fine gold? Is it sweeter also than the honey and the honeycomb? Do you delight to commemorate the death of Christ at his table? Do you hunger and thirst after righteousness? Do you ardently desire to be holy as God is holy, and pure even as Christ is pure? This one thing are you doing, forgetting the things that are behind and reaching forth unto those things which are before, do you press toward the mark for the prize of the high calling of God in Christ Jesus? In a word, *are you looking unto Christ for salvation?* If not—"Behold now is the accepted time; behold, now, is the day of salvation! To-day, even while it is called to-day, if you will hear his voice harden not your heart." But if you are now looking unto Christ for salvation, you shall soon be with him, where he is, to behold his glory. Run, then, with patience the race set before you—*looking unto Jesus*.

SERAIAH.



## MISCELLANY.

## TETRAGLOT BIBLE.

*Messrs. Editors.*

THE usual communication, between this country and Europe, having been so long suspended, and the probability being so great that it will still continue to be so, it is time for those who are wishing to purchase good libraries, to cast about them, and see by what means valuable books may be procured. I am happy to see such a spirit of enterprize, as already appears among several of our booksellers, in putting to the press some very valuable books, which are just beginning to be known to the American public, and which cannot now be procured from the old world. Since books, printed in this country, can be afforded much cheaper, than imported books, it is highly desirable, with respect to economy, as well as for the sake of promoting our literary independence, that American editions of valuable books, should receive every encouragement, which can with propriety be given.

My design in sending you this communication is, to call the attention of the religious public to the subject of encouraging the printing of a Polyglot Bible. By a Polyglot Bible, I do not intend, that it shall equal in bulk, or variety of languages, either Walton's celebrated Polyglot, or those printed on the Eastern Continent. These works are too large and expensive for the generality of private libraries, and too difficult of execution, to be undertaken in the

present state of the art of printing in our country.

The Bible, which I have in view, is a *Tetraglot*, or Bible of four languages, viz. the Hebrew, Greek, Latin, and English. The importance of the Hebrew language, as it is the original language of the Old Testament, I need not insist upon. The Greek translation of the Hebrew scriptures, or as it is commonly called, the Septuagint, is the most ancient, and authentic translation now extant. It was made in the time of Ptolemy Philadelphus, king of Egypt, nearly three centuries before the birth of Christ. It is sufficient to say that from this translation, our blessed Saviour and his apostles make their scriptural quotations. As phraseology, Hebraisms, and other peculiarities are so far followed by the writers of the New Testament, that the study of it, beside the knowledge which it affords of the ancient revelation, is a key to the new.

The Vulgate, or Latin translation of the Hebrew Bible, has been the authentic version of the catholic churches in the West, ever since the days of Jerome, early in the beginning of the fifth century. The *ancient Vulgate*, or old *Italic* version, was probably made, sometime in the second century. This was a translation of the Septuagint. Jerome was so dissatisfied with its inaccuracies, that he made a new translation, from the original Hebrew. This being disapprov-

ed by some of the bishops and learned men of that age, on the ground of *innovation*; a compromise was made in a new edition, in which the old *Italic* version of the Psalms, and some other books of the Old Testament, was retained, and Jerome's second version of all the rest was adopted, with his corrected translation of the New Testament. This version, thus modelled, is what has been known in the church by the name of the *Vulgate*.

The extensive reputation, which this translation has obtained, and its long standing, would be my reasons for having it inserted in the *Tetraglot*.

To these I would add our common English translation, because of its obvious utility to the reader of the other three languages, and of its standing and authenticity.

There may be some difference of opinion, among the religious public respecting the copies, or editions, of the different languages, from which the New Tetraglot should be printed. I would merely suggest a few things on this part of the subject.

Kennicott's Hebrew Bible will be allowed by all to be the most labored, and probably, the most correct edition of the Hebrew scriptures. It ought however to be remarked, that the text of Kennicott is simply the text of *Van der Hooght*; but this is generally reckoned one of the most correct ever printed.

The edition of the Septuagint commenced by Dr. Holmes will be generally preferred to all others, so far as he has gone. It is to be lamented, that death cut short his labors, long before he

had accomplished the whole of his design. His design will be pursued, and the work accomplished by others. If a copy of this continuation cannot be obtained, Mills' or Grabe's Septuagint, can be taken for a copy. The latter is generally preferred in Europe, as it is a copy of the famous Alexandrian Manuscript.

With respect to the Vulgate, it may be a matter of some difficulty to make a correct choice of a copy. Pope Clement VIII. in 1592, made corrections and alterations in the Vulgate; and his edition is now the standard throughout all the Romish churches, no alterations having since his time been made. But it is a heavy charge against this copy of Clement, that he has *added* some *new* texts, and *altered* many old ones, to countenance and confirm the *catholic* doctrines.

The edition of R. Stephens, of 1540, or 1545; or that of the Doctors of the Louvain, who revised the editions of Stephens, and added various readings, will generally perhaps be judged preferable. Of the Louvain editions, that by Francis Lucas of Bruges, with critical notes, is said to be the best.

With respect to the various readings, in each of the three languages, already mentioned, it will be easily perceived, that the variations of the Hebrew are the most important. To print all the manuscript variations, from Kennicott, would far exceed what I have in view. Let the variations of important words and passages only be selected, and printed at the end of each chapter. Very few Latin or



Greek variations need be inserted.

What I have said as yet, applies to the Old Testament alone. In place of the Hebrew, which will be wanting in the New Testament, can be inserted some of the best esteemed Latin or French versions, Wetstein, or Griesbach, may be taken, as a copy of the Greek. So many of the manuscript variations, as respect important words or passages, may be retained.

The *Tetraglot Bible* may be printed in quarto, which is, in many respects, far preferable to the folio form. On paper of the size of royal quarto, there would be abundant room to print the Hebrew and Greek on one page, and the Latin and English on the other. Let the Hebrew occupy the first column, or semi-page, on the left hand; the Greek the second; the Vulgate the first column on the right hand page, and the English the remainder. The peculiar advantage of this arrangement would be, that the reader, after perusing a verse in the Hebrew, might by casting his eye, in a straight line, across the book, have the three most celebrated translations in the world, placed fairly before him, and might, with great facility and advantage, compare them with the *original*, and with each other.

Such a work should, as it appears to me, be printed in numbers. Several advantages would result from this method. Many would subscribe, and be able to pay for a book, in this way, who

could not, and would not, purchase the whole at once. The printers of the work would receive their emoluments regularly and repeatedly, so as at no time to be out of the use of any great sum of money. Subscribers to the book would be able to reap the benefits of it, in a very short time, and in their studies could keep pace with the publication; which would answer almost the same purpose to them, as to receive all the work at once.

To conclude, I believe, that if an effort were to be made by persons, competent to the undertaking, a number of subscribers, in all our great towns, and among all the clergy of our country, might be quickly obtained, sufficiently ample to make abundant compensation to the undertakers. The work might be completed in three quarto volumes, of a good size. It would be a noble monument of the improvement of the arts and sciences in this country. It would be of great and lasting utility to ministers and others, who make the Bible a subject of careful and diligent study. It would put into their hands, at a moderate price, works which now are seldom seen, and scarcely ever read, because of their scarcity and their price.

If you think this communication may have any tendency to draw the attention of the religious public, to the improvement and extension of Biblical Literature in this country, you are at liberty to insert it. If not, it may be rejected. CLERUS.

**SELECTIONS.**

[A peculiar and perilous state of our country, and of religion, gave rise to the following "ADDRESS." We now republish it in the Panoplist and Magazine, not only because we wish to preserve from oblivion so valuable a document;\* but because we deem it particularly adapted to the present times, which in the opinion of our civil fathers, call for fasting, humiliation, and prayer. We hope it will be re-perused, with pleasure and profit, by the Clergy of this Commonwealth.]

EDITORS.

**AN ADDRESS,**

FROM THE CONVENTION OF CONGREGATIONAL MINISTERS IN THE  
COMMONWEALTH OF MASSACHUSETTS, TO THEIR CHRISTIAN  
BRETHREN OF THE SEVERAL ASSOCIATIONS, AND OTHERS  
NOT ASSOCIATED, THROUGHOUT THIS STATE.

WE, the CONGREGATIONAL MINISTERS of Massachusetts, in annual Convention assembled, deeply affected by the present decay of christian morals and piety, and the awful prevalence of speculative and practical infidelity; and feeling our special obligations, as public religious instructors, to exhort one another; to provoke unto love and good works; to unite our faithful testimony against prevailing impiety and vice, and to contribute our utmost to revive and strengthen the opposite interests; have thought it our duty to address our brethren on this most serious and interesting subject.

While we desire to bless God that our Christian Societies are still favored, in many instances, with his gracious presence, and contain many bright patterns, and zealous supporters of religion and virtue; we must express our regret, that examples of an opposite kind so greatly abound. In particular, as friends to pure and vital christianity,

\* This Address was penned by that amiable and excellent man, the late Professor TAPPAN, whose praise is in all the churches.

which embraces our dearest interests both temporal and eternal, we cannot but bear our solemn testimony against the growing disbelief and contempt of the gospel. This disbelief and contempt of revelation are obviously produced and nourished by a levity, which does not seriously examine its evidence; by a licentiousness which opposes its strict requirements and sanctions; and by a pride, which spurns its humbling, yet merciful contents; which arms against it boasted human reason and philosophy, and courts public applause by novel, bold, and flattering doctrines.

While we deplore our own deficiencies as Christian Ministers, we must also lament the cold insensibility, which many nominal believers discover, to the obvious principles and duties of our holy religion. Are not many of this class chargeable with gross neglect and ignorance of the Bible; with very defective views and impressions of its most important doctrines, precepts, and motives? Is not their conduct marked with a careless treatment, or bold profanation of the Christian Sabbath; an in-



stitution which demands the grateful observance of all, who duly regard its Divine Author, or who wish well, either to civil society, or their own personal comfort and improvement? Do not many, both in the higher and lower walks of life, habitually neglect the public religious worship and instruction of the sanctuary, or virtually profane them by an unmeaning and hypocritical, a curious, and fruitless attendance? With what practical neglect and even contempt do many treat christian baptism and the Lord's Supper, so justly precious to those, who properly estimate the great truths and benefits which they significantly represent and confirm? How little do we see of that exemplary piety and morality in the members of our churches, which ought ever to distinguish such societies from the rest of mankind! What debasing homage is paid by many of them to the principles and manners of the world! How great is the neglect or decay of christian worship, instruction, and government in families, and of mutual watchfulness and christian discipline in churches! As the result of such neglect, what dissipation, irreligion, and licentiousness appear in many of our children and youth! What a pernicious rage for wealth and splendor, for amusement and pleasure, characterizes a large proportion of our citizens! How prevalent is that decent, but criminal selfishness, which, abstaining from gross acts of vice and irreligion, sets up the gratification of worldly and sensual passions, of elegant, or scientific taste, in the place of supreme devotion to the hon-

or of God, and the best interests of his rational creatures! Do not many rest in a character negatively good, instead of that positive and vigorous piety, which consecrates all our talents, affections, and pursuits to the service of our Maker and Redeemer? Has not a mistaken catholicism, in some instances, substituted exterior decorum in the room of inward holiness, and afforded protection and support to a spirit of indifference to the leading principles and duties of religion?

To this catalogue of evils may be added a very uncommon and growing insensibility to the mercies, corrections, and admonitions of Divine Providence; a supreme reliance on worldly prudence or political expedients for safety and prosperity; a presumptuous trust in God to protect and bless us without thorough reformation and obedience; and, in many instances, a fond dependance on external means and human efforts to secure and advance the interests of virtue and piety, without the aid of those peculiar motives and gracious influences which the gospel presents. In a word, do not pride and selfishness, vice and irreligion, joined with a spirit of general slumber, strongly mark the present moral state of our country?

Further, are not the forementioned evils unspeakably aggravated in a nation so highly favored as ours? What singular advantages has God given us for becoming a virtuous, religious, and happy people? Our transcendent privileges, political, scientific, and sacred, with the conspicuous agency of a merciful Providence in preserving them

to us, in many critical and threatening conjunctures, are so many affectionate divine calls to distinguished gratitude and obedience. On the other hand, in addition to former chastisements, we see the rod of divine displeasure pointed against national apostacy, in the calamities and dangers which have recently afflicted or still threaten us; particularly, in the perils and embarrassments which surround and pervade our public affairs; and in the successive and increasing ravages of a pestilential disease in many of our populous towns and cities. Yet, how many continue hardened, and are even progressing in folly and transgression, notwithstanding these various, multiplied, and pressing motives to amendment!

Admonished by these serious facts, let us all immediately comply with the duty they enforce. Warned by the dreadful spirit and fruits, which infidelity is now displaying in the world, let every one contribute his utmost to arrest its fatal progress. Let all endeavor to correct, both in themselves and others, that pride and levity, those irregular dispositions and manners, which beget and foster licentious opinions. Let us carefully study, and deeply fix in our own minds, and in the minds of the people of our charge, the great doctrines and proofs of the christian revelation. Let us earnestly labor and pray, that ourselves and our children, our flocks, and all within the sphere of our influence, may imbibe its excellent spirit, and steadily conform to its practical design. Let us, as christian ministers, endeavor to impress on the surrounding

world a conviction of the truth and importance of the religion we preach, by exhibiting a lively portrait of it, in our own characters, and in our public ministrations.

Remember, dear brethren, that as Jesus Christ and his gospel are from heaven, a people who openly or even practically reject him, must expect some fearful tokens of displeasure from the Father who sent him. Remember, that the extraordinary punishment which this sin has drawn upon the Jews for a series of ages, as well as the plagues which it is now inflicting on a part of Europe, is a loud admonition to us to avoid participating in their character and doom. The voice of God to us in these events is emphatically this: "Come out of the infidel, antichristian world, my people; that ye be not partakers of her sins, and that ye receive not of her plagues."

Finally, by all that is sacred in religion; by all that is dear to our country and posterity; by all that is solemn and interesting in eternity; we charge ourselves, and exhort one another, both as individuals, and as related to domestic, civil, and religious society, to adopt and pursue, with devout and zealous vigilance, every method which prudence, patriotism, and piety may suggest, for the extirpation of the above enumerated and other existing evils, and for a general revival of primitive christianity, in principle, affection, and practice. We would especially recommend, that the utmost care and vigilance be used in training up the rising generation; that the good knowledge of God and his Son



Jesus Christ, be considered as the most essential part of their instruction; and that their education be entrusted to those persons only, who are themselves exemplary both for their religious faith and practice. Nor is it of less consequence, that in the families to which they belong, children and youth have the opportunity of attending daily to the holy scriptures, and to acts of social worship. Without family religion, instruction, and discipline, all other means and attempts towards recovering or preserving even the forms of godliness in the land, must prove ineffectual. We therefore give our joint and solemn testimony to the importance of these duties, dictated by reason, and enjoined by revelation, as indispensably incumbent upon every householder. We also earnestly invite pious and influential characters in our several societies, to aid our efforts for the reformation of others; and to second our exhortations and admonitions with their own, which, in many instances, may be attended with special advantage and effect.

We cannot, on this occasion, avoid expressing our cheerful expectation that our christian brethren of other denominations, will heartily co-operate with us in the general cause of religion and morals. Especially, may we all unite in fervent prayer to Him, with whom is the residue of the Spirit, that by a plentiful effusion of his divine influences our endeavors may be crowned with success.

By these and similar exertions we may hope, in the best manner, to promote the happiness of man and the glory of God. By

such efforts we shall prove the sincerity, and contribute to the success of those petitions, in which we daily pray that the name of our Heavenly Father may be hallowed, and his kingdom extended throughout the world.

*The foregoing Address, after mature consideration, was unanimously adopted by the Convention, at their annual meeting, May 30th, 1799; and the respective Ministers of the Congregational denomination, were, by vote of Convention, requested to communicate it to their several Congregations, if they shall think it expedient.*

*Signed by order, and in behalf of Convention.*

ELI FORBES, *Moderator.*  
JEDIDIAH MORSE, *Scribe.*

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### FRAGMENTS.

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#### ARCHETYPE OF THE BIBLE SOCIETY.

It is recorded, that in the third century many manifested their zeal for the Holy Scriptures by the care they took to have accurate copies of them multiplied every where, and at such moderate prices, as rendered them of easy purchase: as also to have them translated into various languages, and published in correct editions. Many of the more opulent Christians contributed generously a great part of their substance to the carrying on these pious and excellent undertakings. *Pierius* and *Hesychius* in Egypt, and *Lucan* at Antioch, employed much pains in correcting the copies of the Septuagint: and *Pamphilus* of Cæsarea la-

bored with diligence in the works of the same nature, until a glorious martyrdom finished his course. But *Origen* surpassed all others in diligence and assiduity ; and his famous *Hexapla*, though almost entirely destroyed by the waste of time, will, even in its fragments, remain an eternal monument of the incredible application with which that great man labored to remove those obstacles which retarded the progress of the gospel.

*Mosheim, cent. iii. part ii.*

#### ADDRESS TO THE RICH.

I WOULD preach the everlasting gospel to the rich and affluent, on whom (as the world chooses to express it) fortune smiles, who are well and plentifully supplied with every present conveniency. The prophet *Jeremiah*, in trying the success of his message, says, "I will get me unto the great men, and will speak unto them." It is, indeed, a matter of no small difficulty often to persuade such to hear the truths of the gospel. Let them not be offended while I mention the words of our blessed Saviour, "Verily, I say unto you, that a rich man shall hardly enter in the kingdom of heaven." And again, "I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." When the world is pleasant and inviting, it is ready to ingross our attention, to possess our esteem, and to attract our homage. Worldly grandeur is very ready to inspire the mind with pride and self-sufficiency, which is, of all other things, the most destructive of real religion, and which

is particularly opposite to the humbling and self-abasing doctrine of salvation by grace. The great and fashionable are still in danger of the offence of the cross. Denying themselves, bearing profane scorn, mortifying the flesh, loving and following a crucified master, are hard lessons, indeed, to men of wealth and affluence. But suffer me to warn all such, not to trust in uncertain riches, place not your happiness in so unstable a possession. How strong, as well as how just, the wise man's expressions ! "Wilt thou set thine eyes upon that which is not ; for riches certainly make to themselves wings, they fly away as an eagle to wards heaven."

Behold I preach the gospel to you, and offer you the true riches. However pride may make you fondly flatter yourselves, however your greatness and wealth may deter others from treating you with plainness and sincerity, you are sinners of the race of Adam, you are lost in him by nature, you are transgressors in practice, and liable to divine wrath, from which there is no shelter but in the blood of Christ. It is but a very little time that your worldly greatness can endure. Death shall write vanity on all created glory : and nothing else shall screen you from the wrath of the Almighty Judge in the last and great day. There the rich and the poor, the prisoner and the oppressor, shall stand upon a level before the Maker of them all. Embrace then while you may the mercy of God. Put on the spotless robe of your Redeemer's righteousness, and value it more than purple and fine linen, or the most



costly attire. Seek the bread of life which came down from heaven, and value it more highly than the most sumptuous and delicate fare. Be not ashamed of a crucified Saviour. Endure with a noble firmness the disdainful smiles of a scoffing world. O how amiable is the union of high station and piety, honor and humility, wealth and self-denial, with a resolute profession of the gospel! Blessed is the memory of Joseph of Arimathea, an honorable man, and a counsellor, who boldly begged, and honorably interred the body of

our Lord, after it had been crucified at the instigation of corrupt priests, and pierced by the inhumanity of brutal soldiers.

May the Lord God of nature bless and increase your substance, and make every thing you do to prosper, but in his mercy deliver you from despising the gospel, dying impenitent, and lifting up your eyes in torments.

*Witherspoon's Treatise on Regeneration.*

*For the Panoplist.*

QUESTION. In what respect does the divine law, as published in the scriptures, differ from the gospel?

## REVIEW.

DR. REES' CYCLOPÆDIA, VOL. VI. PART I.

(Continued from page 371.)

UNDER BUNKER'S-HILL, a brief description is given of the memorable action on *Breed's-Hill*, on the 17th of June, 1775.

We had prepared ourselves for a mental feast, in the life of that most illustrious orator and statesman, EDMUND BURKE; but to our disappointment, we found nothing but a miserable and partial compend of his actions, and opinions. To those who meet with the same disappointment, we would recommend to peruse the eloquent account of Mr. Burke, written soon after his decease, in 1797, by Dr. Parr, and published in the periodical works of that day.

BURNET, James, Lord Monboddo, is a new article. It is little else than an eulogium on a man whom the religious public have always considered as one

of the most stupid of the whole infidel tribe. His doctrine that men were once monkeys and had tails, is proverbially known. As to Dr. Johnson's calling him a *prig* in literature, which seems to be mentioned as indicative of the Doctor's severity, we think the expression admirably characteristic. We had thought that the *American Editors* would discriminate between the characters of an infidel and a christian, more than they seem to have done in this article.

From the account given of the CADDOQUES, a tribe of indians in Louisiana, (in a new article,) it appears that they have a tradition of the deluge, a tradition which almost all savages in all parts of the world have received. They say that "when all the world was drowned, by a flood

that inundated the whole country, the great Spirit placed on an eminence near this lake, (a lake in their neighborhood,) one family of Caddoques who alone were saved; from that family all the Indians originated."

Under the word *CALENDAR* the English Editor has given a particular account of the *Republican Calendar*, as he terms it; in other words of that systematic attempt, made by the rulers of Revolutionary France, to abolish the Sabbath, and thus to banish from sight every thing that could remind the people of the Christian Religion. The American Editors have subjoined a State Paper, published by the French Government in Sept. 1805, removing the new Calendar, establishing the old one after the 1st of January, 1806, and stating the reasons for this alteration. It is remarkable that among these reasons not a word is said from which it might be inferred, that religion was at all interested in the change, one way or the other.

From the general character of the work under review, with respect to most articles of biography, in which those, whose lives are given, have been distinguished, either by assaulting or defending the truth, and with respect to most articles of morality and religion, we had reason to apprehend that CALVIN, that most illustrious reformer, would not have justice done to his memory. Before we proceed to examine what is said of him, it may be well to inquire, Who is this JOHN CALVIN, that is so often reviled by some who know nothing of him except his name, who have never read a page of his

writings, and have not capacity enough to understand them if they had; and by others, better informed, but not less prejudiced, who seem to think an argument is answered, or a system overturned, by casting opprobrium upon its author? Who is this JOHN CALVIN, upon whose name every species of abuse is poured, from the coarsest invectives of vulgar malignity, to the sliest insinuations of smothered enmity, and the artful misrepresentations and false colorings of inveterate heresy? JOHN CALVIN was a man who, though like the rest of our race imperfect and sinful, as he was himself the first to confess, was yet possessed of such great, uncommon, and various excellencies, as it is difficult adequately to describe. In childhood he was remarkable for his piety, his sober manners, and his love of learning; in youth he renounced the lucrative and honorable profession to which he was bred, abandoned the flattering worldly prospects which lay before him, devoted himself to his Master's service in the reformation, and deliberately and resolutely took up his cross, and came forth an open defender of the truth, when the friends of religion were but a handful, with the whole physical force of Europe against them, and when the probable termination of his life and labors would be in a dungeon, on the wheel, or at the stake. At the early age of twenty-five, he published his Institutes, a work which is perhaps unparalleled in the history of the operations of the human mind, if we consider the time of life at which it was written, the diverse studies which the author pursued



before he wrote it, the uncommonly pure and classical style in which it was composed, and, above all, the deep and consistent views of the gospel, and of the Divine Government, which it contained. From this time, during a period of thirty years, he was regarded as the great pillar and ornament of the Reformed Church, and was looked upon by all the friends of truth as one in whose official and private conduct admirable prudence, fortitude, and disinterestedness were exhibited. To courage the most intrepid, courage which could not only defy the power and the malice of his enemies, but, (what is more difficult) could encounter, reprove, and correct the errors of his friends, he added the most determined resolution, and the most inflexible perseverance; and amidst great temptations from adversaries of almost all possible descriptions, he was never known to keep back, or conceal any part of what he considered divine truth, from any worldly motive whatever. He was an interesting object to all parties. Under his piercing scrutiny the enthusiast stood confounded, and bereft of his delusions, and the mother of Harlots blushed for her crimes. His friends trusted in him as their bulwark, and confidently hoped for deliverance and triumph. His morals were not only without impeachment, but without suspicion; his piety was undisputed; his labors, his self-denial, and his zeal almost unexampled. As a skilful adviser, as a learned theologian, as a faithful and eloquent preacher of the gospel, his reputation was confined only by the limits of Christendom. The

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people of his charge, at Geneva and elsewhere, were attached to him with a filial tenderness; and they continued to revere and love him as their spiritual father till his death, which they deplored as a great public calamity, and considered as a signal indication of the divine displeasure towards them. In Calvin's treatment of his enemies, private animosity had no place; and when, in the case of Servetus, he thought it his duty to countenance the civil power in punishing one whom he deemed a heretic and blasphemer, yet, as a private man, he used all possible exertions to reclaim from his errors the unhappy sufferer. In short, his "praise is in the churches," and will remain there, while piety, sincerity, zeal, and disinterestedness are held in estimation among men, and the greatest faculties devoted to the noblest ends, command gratitude and admiration.

Let us now quote a few sentences, in which the character of this great reformer, is, as we apprehend, unfairly and unreasonably stigmatized. After stating some things creditable to him as a man of talents, and mentioning his settlement in Geneva, the English Editor proceeds thus:

"In the following year (1537) he began to display his arbitrary spirit, by obliging all the people to swear solemnly to a body of doctrines, which also contained a renunciation of Popery; and by refusing to celebrate the Lord's Supper, till certain irregularities that subsisted in the church at Geneva were rectified."

Again:

"Such was the extent of Calvin's ambition and views, that he formed a project of making the republic of Geneva the mother and seminary of all the reformed churches, as Wittemburg was of the Lutheran."

Again :

"When Calvin had formed and established his system of doctrine and church government, he was too tenacious of his own opinion, and too arbitrary in the exercise of his authority, to allow any deviation or opposition among those to whom his influence extended. Of this unamiable peculiarity of his character, instances occur under the articles, BLANDRATA, BOLSEC, and CASTALIO ; but that which entails the greatest disgrace on his memory was his treatment of SERVETUS."

And his character was summed up as follows :

"The character of this learned and active reformer has been grossly calumniated by bigots of various descriptions ; and more especially by those of the church of Rome. But it is justly observed by a liberal and candid biographer, that, whilst his morals, in the ordinary sense of the term, appear to have been irreproachable, his chief faults consisted in a resemblance to those uncharitable persons who have censured and traduced him. His extraordinary talents have been acknowledged by the most eminent persons of his age ; &c."

In order to correct what were deemed misrepresentations in the foregoing passages, the American Editors have added more than two pages, from which we copy the following paragraphs, as calculated to retrieve the character of Calvin from unjust imputations.

"In the preceding article it is affirmed or insinuated that Calvin possessed and indulged "an arbitrary spirit ;" that he cherished an inordinate "ambition ;" that he was "too tenacious of his opinion, and too arbitrary in the exercise of his authority ;" and that his "chief faults consisted in a resemblance to those uncharitable persons who have censured and traduced him." On this we remark, that the best of men retain a leaven of imperfection, which is too apt to have an influence in whatever they undertake, and that men of great minds, extensive views and predominating influence, are peculiarly exposed to the very faults with which Calvin is here charged, except the last. But no evidence is here produced, and it is confidently believed that no evidence exists, that these faults marked and distin-

guished the character of Calvin, so as to deserve to be noticed as constituting some of its prominent and discriminating features. Those indeed who hold that *it is no matter what a man believes*, will of course think it "arbitrary" to require a solemn profession of faith and renunciation of error ; and those who wish the Lord's supper to be dispensed without any regard to the character and practices of the recipients, will not judge favorably of him who requires "irregularities that subsist in the church" to be "rectified," before he will administer it. But all those who believe that *soundness in the faith is important, and that purity in the church is to be insisted on*, will honor the man who has the zeal and firmness to act as Calvin did.

"It is attributed to "ambition" in Calvin that he sought to attract students of theology to Geneva, and to make "the doctrine and discipline" of that church "an uniform model" to all other reformed churches. But where is the teacher who does not think it lawful to extend, as much as he fairly can, the celebrity and influence of the institution over which he presides ? And why may not a christian minister, who has embraced that system of religious doctrine and discipline which he verily believes to be most conformable to the unerring truth, wish that it may be universally adopted ? We are not told that Calvin employed any unfair artifice to extend the reputation and influence of his theological school ; and there is not the least ground to doubt that he conscientiously believed the tenets which he taught. We have, therefore, no reason, in these respects, to charge him with criminal ambition. Bayle, who was not likely to be partial to him, gives it explicitly as his opinion, that Calvin "was not greedy of praise."

"The treatment which CASTALIO, BLANDRATA, BOLSEC, and SERVETUS received from CALVIN, is also alleged as indicating that he was "too tenacious of his own opinion, and too arbitrary in the exercise of his authority." The lovers of learning and piety may lament the difference which took place between CALVIN and CASTALIO, but it is believed that the blameable cause of that difference, if the investigation be fairly made, will be found with the latter."

"As to BLANDRATA and BOLSEC, it is rather surprising to see them brought forward as affording examples of CALVIN's intolerance. BOLSEC was notoriously infamous in his character, and BLANDRATA, at the last, gave his friends the Socinians as much offence by appearing to favor the Roman Catholics, as he had formerly given to the orthodox themselves by his heresies.



"But the standing theme of reproach suffered by CALVIN, is the part which he took in bringing SERVETUS to his end. For this there are many who seem to wish that it should be taken as a point conceded and settled, that an indelible stain must rest on his character; and indeed the preceding article explicitly asserts that it "entails the greatest disgrace on his memory." We believe, notwithstanding, that it will appear to those who make a full and candid examination, that his criminalities and disgrace in this concern were neither less nor greater than what must attach to almost every man of eminent piety of the age in which he lived. This too is feebly intimated in the preceding article; but it deserves to be fully and distinctly stated. The truth is, that in the age referred to, persecution for conscience sake, like polygamy in the age of the patriarchs was an evil of which good men did not see the evil. They believed it not only lawful, but a duty not to be dispensed with, to arrest the progress of what they esteemed destructive error in religion, by physical as well as by moral means. So far as any leaned toward the system of tolerating dangerous errors in religion, it was considered as a reproachful indifference to the truth, or the want of zeal or firmness in supporting its claims."

The American Editors then proceed to shew that CALVIN was not actuated by personal enmity towards SERVETUS, and conclude this part of their subject with the following pertinent reflections.

"Such was the part which CALVIN acted in this unhappy concern. He wanted that light which no man of his age possessed, and consequently did that which any one of the principal reformers would also have done; and he did it, so far as we can judge, without personal resentment or vindictiveness of spirit. The friends of CALVIN would, no doubt, have rejoiced, if his great mind had risen in this instance, as it did in many others, superior to the prejudices and errors of the time at which he lived. But it is wonderful and creditable that he went as far as he did, rather than surprising or reproachful that he did not proceed farther. Those who represent him as peculiarly blameable in bringing SERVETUS to the stake, charge to an individual the fault of an age, and must therefore be considered either as ignorant of facts, or as hostile to the character of him whom they censure. From both these causes

no man perhaps has suffered more than CALVIN."

More copious quotations might be made were there room; we cannot, however, omit a few sentences, with which the American Editors close their observations.

"Amidst the incessant and violent attacks which he received, and the uninterrupted warfare which he had to carry on with the advocates of error, he must have been more than mortal if he had never spoken hastily or harshly. But a few incidental actions, contrary to a man's general conduct, do not constitute *character*; and after every thing of this kind which can be mustered it will still be true that *characteristically* CALVIN was not a traducer or calumniator, but the possessor of a meek spirit, a governed tongue, and a guarded pen. He must, on the whole, be ranked not only among the greatest but the best of men. The ablest controverter of his system of church government, gives this honorable testimony to the merit of its author. "A founder it had, whom for mine own part, I think incomparably the wisest man that ever the French church did enjoy, since the hour it enjoyed him. His bringing up was in the study of the civil law. Divine knowledge he gathered not by hearing or reading so much, as by teaching others; for though thousands were debtors to him, as touching knowledge in that kind, yet he to none, but only to God, the author of that most blessed fountain, the book of life; and of the admirable dexterity of wit, together with the helps of other learning, which were his guides." *Hooker's Preface to his Ecclesiastical Polity.*

In addition to what has been said in the foregoing quotations, we think it our duty to state, that after a thorough examination of the life of CALVIN, we should not feel warranted to blame him for any thing he did with respect to BOLSEC, BLANDRATA, or CASTALIO. BOLSEC is now admitted by all to have been a most habitual liar; and instead of blasting the memory of CALVIN, by his falsehoods, he has fixed upon his own name the stigma of indelible and everlast-

ing infamy. As to SERVETUS, we would merely observe, that not only all the Swiss Cantons, but all the learned reformers, and even the kind, meek, and yielding Melancthon, gave their sentence most decidedly against him. That he was a most inexcusable blasphemer all Trinitarians will admit, when they are informed that he compared the doctrine of the Holy Trinity to CERBERUS.\* For a more particular defence of CALVIN from this charge, see Panoplist, Vol. II. p. 175.

The charge of ambition was made during his life, and for the very obvious reason, that his name carried with it great authority, and he was, therefore, a prominent object to be attacked by the enemies of the Reformation. But let us see how Beza repels the charge; Beza who was daily conversant with him, who was not a man that would surrender his own conscience to the ambition of another, and who was himself a bright star in the constellation of worthies who staked their lives for the truth.

"Some," says he, "have charged him with ambition; but if they are able in any point to prove it, I am content to be condemned. Is there any man that hath followed greater simplicity in the exposition of the scriptures, and hath more wherewith to set himself forth if he would have profaned the scriptures with subtile and vain ostentations? 'He would rule all,' say they. O vile and impudent falsehood! What preeminence did he ever seek? and if he had sought it, who could have kept him from it? With whom did he ever strive for the first or the second place, when men have not given unto him that which the gifts and graces that God had given him did require? When hath he been seen to alter, be it

\* The name of a dog with three heads, placed at the entrance of the infernal regions, according to the Heathen Poets.

ever so little? When hath it been seen that he did abuse his charge and his authority toward the simplest in the world? When did he take in hand any thing without the advice, or against the opinion of his companions? To be short, what difference was there ever between him and us, but that he did excel us all in humility among other virtues, and was more laborious than we? Was there any man more simply apparelled, or more modest in all respects? Was there any house, considering the estate of the man, I do not say less sumptuous, but more slenderly furnished? And if men will not believe me, and ten thousand witnesses with me, at the least let them believe the slender wealth of his brother and only heir, and also the inventory of all his goods, and it will be found that all the property he left, (reckoning his books which were sold at a dear rate on account of the value set upon his memory by the learned,) doth not exceed two hundred crowns." [Life of Calvin by Beza, written in French and translated into English, immediately after Calvin's death, 1564.]

On the whole, we think it would conduce more to christian improvement, to seek after the unquestionable excellencies of CALVIN, such as love for the truth, zeal in defending it, and a deep conviction of the value of immortal souls, than to rake open his ashes for the sake of finding and magnifying imperfections, in order to discredit doctrines, which cannot be disproved nor resisted, however offensive they may be to the natural pride of man.

The article CALVINISM is enlarged with a pretty copious abstract of Calvinistic doctrines, as given in a Letter to Rev. THOMAS BELSHAM from JOHN PYE SMITH. To those who are disposed to write, or argue against that system of doctrines which bears the name of CALVIN, we would recommend the following sentences from the last charge of Bishop HORSELY to the Clergy at his diocese.



"Take especial care, before you aim your shafts at Calvinism, that you know what is Calvinism, and what is not:—that in that mass of doctrine, which it is of late become the fashion to abuse under the name of Calvinism, you can distinguish with certainty that part of it, which is nothing better than Calvinism, and that which belongs to our common christianity, and the general faith of the Reformed Churches; lest, when you mean only to fall foul of Calvinism, you should unwarily attack something more sacred and of higher origin."

And again speaking of the con-

troverted doctrines of Calvinism, he says,

"If ever you should be provoked to take a part in these disputes, of all things I intreat you to avoid what is now become very common, acrimonious abuse of Calvinism and of Calvin. Remember, I beseech you, that some tenderness is due to the errors and extravagances of a man, eminent as he was in his day for his piety, his wisdom, and his learning, and to whom the Reformation in its beginnings is so much indebted."

(To be continued.)

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## REVIEW OF REVIEWS.

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*Farther Remarks on the Theological Institution in Andover, occasioned by the Review of its Constitution and Statutes in the Monthly Anthology.*

IN the Constitution and Statutes of the THEOLOGICAL SEMINARY we find a CREED, which all the Professors are required to subscribe, and in conformity to which all their instructions are to be conducted. The creed is drawn with an able and discriminating hand, and is evidently designed, and, we think, happily adapted to reconcile and unite all, who hold the doctrines of grace. After much consideration, we are friendly to creeds and confessions; believing it impossible to take a single step on ecclesiastical ground, without employing them, or something equivalent to them. Nay, it frequently happens, that in those cases, in which they are *professedly* rejected, and loaded with terms of reproach, they are, in fact, tacitly employed with a degree of strictness, and even bitterness, not often to be found among the warmest friends of articles and subscriptions. We

have no hesitation in saying that, if any friend of religion wish to consecrate a portion of his property to the perpetual support of *sound principles*; he cannot too carefully guard it from perversion, by a formal and explicit declaration of the principles, to the support of which it is devoted.

Here we might close our remarks on the THEOLOGICAL SEMINARY, had not the Editors of a cotemporary Journal thought proper to speak of its Constitution and Statutes in a manner, which we think demands some animadversion. We deny not the right of these Gentlemen to express their feelings respecting the Institution. In the exercise of the same right, and, we hope, with fairness and decorum, we shall reply. We consider it very desirable in itself, and what the community has a right to require, that the nature and design of the Seminary be made known. For this purpose the documents, reviewed in our last number were published. We now take occasion from what has appeared in the Anthology, still more ex-

plicitly to exhibit and defend the principles of a *Coalition* and a *Constitution*, which we heartily approve, and which appear to us an illustrious monument of the wisdom and christian candor of their authors, and a token for good to the Church of Christ.

We are not a little surprised at the zeal of these Gentlemen to discredit the Institution in Andover, amidst all their professions of exemption from prejudice against it. They are pleased to declare, that they "consider the establishment of the Theological Institution in Andover, as the most important event, which has occurred in the ecclesiastical history of our country." It is an event "of which they heard with the greatest and most unaffected delight." Not only did the first news of the event, while they were unacquainted with its circumstances, give them pleasure; but even after all the knowledge they have obtained of its Constitution, its Statutes, and its history, they still "rejoice in the foundation of a Theological Institution in Andover." "Whether the principles of its founders were, in their opinion, free from error, was, to them, a question of comparative unimportance;" and, therefore, it was reasonable, that the knowledge of those principles should not prevent, nor diminish their joy. They give farther evidence of their candor and liberality, when they say, "they do not lament that the Institution is directed by men, whose opinions differ from their own." When these Gentlemen are capable of views so enlarged and feelings so candid and noble respecting the Institution; we are constrained

to inquire, why they set themselves with such violence against it? Why are the advocates of unbounded liberality; why are the same Gentlemen, who sometimes can see no reason, that *any* denominations of christians, however widely different in sentiment, should stand at a distance from each other, so suddenly scandalized at any appearance of harmony among those, who unite in opinions contrary to their own? And why, after all their professions of joy in the Theological Institution, and of candor and indifference respecting the principles of its Founders, do they attempt to stamp it with the blackest infamy, by representing it as an "Institution, which would have disgraced the bigotry of the dark ages!" We beg leave seriously to expostulate with these Gentlemen, and to propose the question to them, whether such palpable incongruities become the character of just and enlightened critics; whether in the latter part of their Review they forgot the professions, they had made in the former part; or whether, under the cover of those friendly professions they meant the more successfully to aim a blow at the Institution?

Neither these questions, nor the remarks, which follow, are the effect of alarm. Believing the Institution to be of God, we feel no solicitude for its safety. With cheerfulness and confidence we commit it to the guidance and benediction of Him, who reigns in Zion. We make this reply, because we are not willing that a single person should want proper information concerning the Seminary, or derive his opinion from representations, which are



known to be extremely incorrect.

When these Reviewers tell us, that "it was the labors of JONATHAN EDWARDS, which first gave a plausible, or even intelligible statement of the distinguishing doctrines of CALVINISM;" we feel at some loss in deciding to what cause such a wild assertion can be ascribed. The most charitable mode of solving the difficulty is, to suppose that they are in a great measure unacquainted with the history, and with the most illustrious defenders of these doctrines. What! CALVINISM never exhibited as *plausible*, or even *intelligible*, before the middle of the eighteenth century! Will these Journalists hazard the strange assertion, that such men as LUTHER, CALVIN, KNOX, CRANMER, USHER, CLAUDE, REYNOLDS, OWEN, HOWE, LEIGHTON, WITSIUS, VITRINGA, TURRETINE, and many others celebrated for genius, erudition, and diligent research, embraced a system of religious sentiments, which was neither *plausible*, nor *intelligible*? Do they feel no backwardness to bring this ignominious charge against the great body of learned and pious divines, who have formerly blessed *Boston* and *New-England*? Is it necessary to remind them, how fully, explicitly, and intelligibly the doctrines of Calvinism were stated in the Westminster Assembly's Catechisms and Confession? We consider Mr. Edwards, as one of the greatest metaphysicians and divines, that the christian world has known. But we have no difficulty in saying, that the Calvinistic system was so fully illustrated and defended by the elder Turretine and Dr. Owen,

to mention no more, that Mr. Edwards can hardly be said to have made any important *additional* explanation of them. Even in his great work on the *Will*, the essential principles, on which his whole reasoning depends, will be found in Turretine's chapter on the same subject.

It is a great, perhaps the greatest object of the Reviewers in the *Anthology*, to make a distinction between *Hopkinsians* and *Calvinists*. The manifest design of the distinction is, to prove it to be improper and unreasonable, that these two dominations should unite in the Institution, and to produce prejudice and division among them, when united. Against the distinction, which these Reviewers make, we seriously protest. Indeed, it can scarcely be conceived, that these Gentlemen, who attach so little importance to religious sentiments, and are such ardent friends to catholicism, will *deliberately* say, that there is so great and essential a difference of opinion between *Hopkinsians* and *Calvinists*, that they *ought not* to unite and act together as brethren. They themselves appear to be convinced, that the difference, which they undertake to show, is rather nominal, than real. "The *Hopkinsians*, they say, coincide with *Calvinists* in *all* their peculiar doctrines, except that of *imputation*, and besides this, differ from them in nothing, but the *consequences which they draw* from these principles." They say more particularly, "The *Hopkinsians*, it is well known, have always agreed with *Calvinists* in maintaining the doctrines of the Trinity, of the di-

vine decrees, of particular and unconditional election and reprobation, of total depravity, of justification by faith alone, of the special influences of the Spirit, and of the final perseverance of the saints." Now, if these two denominations have always agreed in these and other fundamental principles of christian theology; why should they continue separate? Why should they not combine their exertions to promote their common cause? And why do those Gentlemen charge their Creed with ambiguity? What need of ambiguity, when their Creed contains their common faith? And if the Creed does in fact contain their common faith, as the observations of these very Gentlemen tend to prove, why do they assert, that "it bears all the appearance of a compromise, most adroitly managed on the one side, and most awkwardly on the other?" If the two denominations agree as far, as these Gentlemen represent, we can see little occasion for compromise. Is it not absurd to talk so much of *compromise, surrender, loss, and gain*, in a Creed designed for those, who differ not in any doctrines, which are on either side deemed essential?

To those, who have attentively perused the Anthology, we have no need to say, that its Editors abjure, and hold in contempt, the doctrines of Calvinism. Calvinists will not be so much imposed upon, as to imagine, that the distinction, which these Gentlemen try to make, betokens any friendship for *them*, rather than for others. They know perfectly well, that the Editors of the Anthology re-

ject not only those principles, which are represented as common to them and Hopkinsians; but also that sole *doctrine*, which is stated, as peculiar to them in distinction from Hopkinsians. We are warranted to assert, on evidence furnished by the *Anthology*, that the pains taken by the Reviewers to place the above-mentioned denominations at a distance from each other, proceeds from no friendship either for the one, or the other. It is the effort of a common foe, who has no way left to conquer, but to divide.

To shew how unreasonable their attempt is, and how inefficient it must be, we shall pursue the subject a little farther. The Gentlemen assert, and labor abundantly to prove, that the Creed of the Seminary is strictly *Hopkinsian*. The position we shall endeavor to support, is, that the Creed is strictly *Calvinistic*. We are confident, that our position is true. If theirs also is true, then the coalition, which has taken place in the Institution has the best foundation; and a cordial, permanent, and most beneficial harmony may be expected.

We begin by observing, what must be obvious to every one acquainted with controversy, that in the common Creed are recognized all the discriminating features of Calvinism, as distinguished from Arminianism by the decisions of the SYNOD of DORT, and as stated in the confessions of faith and Catechisms of the Reformed churches.

But we shall descend to particulars, directing our arguments, at present, to this one point; viz. that the Creed, both in its



general construction, and in all the particulars noticed by the abovementioned Reviewers, is *strictly Calvinistic*. These Reviewers themselves state, that "the doctrines of the Trinity, of the divine decrees, of particular and unconditional election and reprobation, of total depravity, of the special influences of the Spirit, of justification by faith alone, and of the final perseverance of the saints," are embraced by *both* the denominations united in the Seminary. Hence these Reviewers proceed to say; "no argument therefore can be drawn from the recognition of all the abovementioned principles in this Creed, that it is not truly and strictly Hopkinsian. It is granted. And we subjoin, that certainly, no argument can be drawn from the recognition of those principles, that the Creed is not truly and strictly Calvinistic. Thus far, we cheerfully acknowledge, these Reviewers have assisted us in proving that the two denominations abovementioned ought to be united; and that their union in the Creed implies no dishonesty, and no compromise.

These Reviewers state, that the doctrine of *imputation* is the only Calvinistic doctrine, which Hopkinsians reject. If it be said, that this doctrine is not contained in the Creed; it must be said also, that it is not rejected. And if its not being contained be any proof, that the Creed is Hopkinsian, its not being rejected is equally a proof, that it is Calvinistic. The article in the Creed, which relates to this subject, is as follows. "Adam, the federal head and representative of the human race,

was placed in a state of probation, and in consequence of his disobedience all his descendants *were constituted sinners*." "It appears, then," say these Reviewers, intent on their object, "that this article is expressed in language, to which the most scrupulous Hopkinsian could not object." With equal truth we add, that it is expressed in language, to which the most scrupulous Calvinist could not object. The article exhibits the great truth, in which both denominations agree, that there was a divinely constituted connexion between Adam and his posterity. Thus every thing, asserted by the Creed on this point, is perfectly agreeable to Hopkinsians and Calvinists. Both these denominations therefore can, with equal honesty, subscribe the Creed. If there be a difference in their *manner* of *explaining* and *defending* the doctrine, which is the only difference acknowledged; still that difference affects not the radical truth contained in the Creed.

Again. The Creed asserts, "that the righteousness of Christ is the only ground of a sinner's justification; that this righteousness is received through faith, and that this faith is the gift of God." "This also," say these Reviewers, "is perfectly unexceptionable to every Hopkinsian." It is to our purpose to add, it is perfectly unexceptionable to every Calvinist also. They both agree in believing, that Adam's sin *constituted* all his posterity sinners, and also that Christ's righteousness *justifies* all believers. Because they have not seen fit to go into any farther and more minute partic-

ulars on this subject, they surely cannot be blamed by those, who think that all Creeds are too long, and that all declarations of faith ought to be general.

Thus far respecting "the only doctrine, which the Calvinists believe and the Hopkinsians deny." Let us now attend to the second part of the proposition, which these Reviewers aim to establish; namely: "that almost every important article, which the Hopkinsians add to Calvinism, is either expressed or strongly implied in the Creed." Miss H. ADAMS has drawn up a summary of Hopkinsian doctrines; and, as these Reviewers acknowledge this summary as authentic, we shall refer to it as such, still keeping to our point, and evincing, that all the particulars of this summary, which are contained in the Creed, are strictly Calvinistic. Of those particulars, which are not contained in the Creed, it would be a digression to speak. With them our argument has no concern.

The first article of Hopkinsianism in Miss A.'s summary, is the doctrine of *disinterested benevolence*. On this point we have no occasion to add any thing to what these Reviewers have said. They declare this to be "by far the most sublime and unexceptionable tenet, which Hopkinsians maintain." They presume, that Hopkinsians "will say it is included in the proposition in the Creed, *that supreme love to God constitutes the essential difference between saints and sinners.*" So that the Creed is, in their view, still to be considered, as Hopkinsian. But they immediately add, that "the

proposition, as it stands, is affirmed by every sect of Calvinists which exists." This proposition, then, any Calvinist may subscribe without the least dishonesty, and without "sheltering himself under any designed ambiguity of language."

The next article in Miss A.'s summary is, *that all sin consists in selfishness*. "This doctrine," say these Reviewers, "is implied in the doctrine, *that all virtue consists in disinterested benevolence*; of which we have already spoken." But how have they spoken of it? They have said, it is the most sublime and unexceptionable of Hopkinsian tenets; and, as far as it is found in the Creed, is affirmed by every sect of Calvinists, which exists.

The third article in the summary respects the evil of all the doings of the unregenerate. "This Hopkinsian doctrine," say these Reviewers, "is very explicitly declared in these words" of the Creed; *that previously to the renewing agency of the Divine Spirit, all the moral actions of man are adverse to the character and glory of God*. This, which is called a "Hopkinsian doctrine," we maintain to be a doctrine strictly Calvinistic, explicitly avowed in the standards of Calvinism. In the Westminster Confession of Faith, chap. xvi. sect. 7. it is said: "Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use for themselves and others; yet, because they proceed not from a heart purified by faith, nor are done in a right manner according to the word, nor to a right end, the glory of God; they are therefore sinful,



and cannot please God." Consistent with this is the doctrine of the church of Holland, as expressed in its Canons, its Confession, and its Catechism. The substance is contained in the answer to the 68th question of its Compendium of the Christian Religion, where "Good works are designated to be those, which proceed from a true faith, are done according to the Law of God, and to his glory." Thus also PAREUS, one of the standard Calvinistic writers, in his explanation of Ephes. ii. 1. says, that the good works of the unregenerate, though good in themselves, and commanded by God; yet, "per accidens," have become *sins*; because their persons do not please God, nor are these works done by faith. This principle then is strictly Calvinistic. Hopkinsians may deduce consequences from it different from others; but that does not make the principle exclusively theirs.

The fourth doctrine in the summary is, "that the impotency of sinners is not natural, or physical, but moral." We agree with these Reviewers, that this doctrine "is as strongly implied in the Creed, as if it were affirmed." The words of the Creed imply, as they suppose, that although unregenerate man have *physical*, or *natural* strength, he has not *moral* strength. The inability meant is explained to be the sinner's *aversion to holiness*. This sentiment is familiar to Calvinists. They have generally taught, that the sinner's inability consists in *the aversion of the whole heart to God*. In this aversion they include darkness of understanding, and disorder of the affections,

as well as depravity of will. In the Westminster Larger Catechism, it is said, that man by sin "is utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to all evil." The same doctrine is taught in the same words in the Westminster Confession of Faith. Similar to this is the language used in the third and fourth heads of the Doctrine of the Canons of the Synod of Dort; Art. 16. "Man by the fall did not cease to be a creature endued with understanding and will, nor did sin, which pervaded the whole race of mankind, deprive him of human nature; but brought upon him depravity and spiritual death, &c." He is farther said to have become "wicked, rebellious, and obdurate in heart and will, and impure in his affections." To the same purpose is the language of PAREUS on 1. Cor. ii. 14, and of other Calvinistic writers. Indeed it is the uniform doctrine of Calvinists on this subject, that the seat of sin is the heart; that the mind is disinclined to God; and that this disorders all its faculties and makes the members of the body slaves of unrighteousness. It is certain, the distinction expressed in the Creed is familiar to Calvinists, and was so long before Dr. HOPKINS.

The fifth article is, "that in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off for ever." This sentiment, though not explicitly asserted, is evidently implied in the Creed; and is strictly Calvinistic. It is taught in the language of Dr. WATTS.

Should sudden vengeance seize my breath,  
I must pronounce thee just in death ;  
And, if my soul were sent to hell,  
Thy righteous law approves it well.

The same sentiment is found in the following passage from the writings of the excellent archbishop LEIGHTON, in which he represents the true penitent, as thus expressing the solemn emotions of his heart : " Lord, I am justly under the sentence of death. If I fall under it, thou art righteous, and I do here acknowledge it. If I perish, as it were, in view of salvation ; if I see the Rock, and yet cannot come at it, but drown ; what have I to say ? In this likewise thou art righteous. Only, if it seem good unto thee to save the vilest, most wretched of sinners, and show great mercy in pardoning so great debts, the higher will be the glory of that mercy."

The sixth article contains the *optimistical* scheme of Leibnitz, and cannot be considered as peculiar to Hopkinsians.

The seventh is, " that the introduction of sin is, upon the whole, for the general good." But we have nothing to do either with this, or the preceding article, except so far as they are contained in the Creed. On these points the language of the Creed is as follows : " I moreover believe that God, according to the counsel of his own will, and for his own glory, hath fore-ordained, whatever comes to pass ; and that all beings, actions, and events, both in the natural and moral world, are under his providential direction ; that God's decrees perfectly consist with human liberty ; God's universal agency with the agency of man, and man's dependence

with his accountability." Speaking of this part of the Creed, these Reviewers say ; " All the principles, on which the Hopkinsian founds his doctrine, that God is the author of sin, are distinctly affirmed in it." If this be correct, then all the principles, on which the Hopkinsian founds that doctrine, are affirmed in the Westminster Confession of Faith. For that Confession contains all the sentiments found in this part of the Creed. In chap. iii. sect. 1. it is said ; " God from all eternity did, by the most wise and holy counsels of his own will, freely and unchangeably ordain, whatsoever comes to pass ; yet so, as thereby neither is God the author of sin ; nor is violence offered to the will of the creatures ; nor is the liberty or contingency of second causes taken away, but rather established." In chap. v. sect. 1. we are told ; " God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsels of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy." The same doctrine is taught in the answer to the 7th question of the Shorter Catechism. " The decrees of God are his eternal purpose, according to the counsel of his own will, whereby for his own glory he hath fore-ordained, whatsoever comes to pass." Also in the answer to the 11th question. " God's works of providence are his most holy, wise, and powerful preserving and governing



all his creatures and all their actions." We might go on quoting from the standards of Calvinists, and from approved writers among them, to fill sheets. But the above are sufficient. We only ask the reader to compare these extracts with that from the Creed. Is not the sentiment perfectly the same in both? And are not almost the same words used? Even that part of the Creed, subsequent to the preceding quotation, in which the doctrine is most plainly asserted, that the introduction of sin is, on the whole, for the glory of God and the good of the universe, makes use of almost the same language with the Westminster Confession. The words of the Creed are, "that it is the prerogative of God to bring good out of evil, and that he will cause the wrath and rage of wicked men and devils to praise him; and that all the evil, which has existed, and which will for ever exist in the moral system, will eventually be made to promote a most important purpose under the wise and perfect administration of that ALMIGHTY BEING, who will cause all things to work for his own glory, and thus fulfil all his pleasure." Let the reader now attend to the language of the Westminster Confession, chap. v. sect. 4. and observe the coincidence of sentiment. "The Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the *first fall*, and *all other sins*, of angels and men; and that, *not by a bare permission*, but such as hath joined with it a most wise and power-

ful bounding and otherwise ordering and governing of them in a manifold dispensation to his own holy ends." In the Larger Catechism it is said, that God's ordering his creatures and *all their actions* is, "to his own glory." Thus between these standards of Calvinism and the Creed of the Seminary there is, on this point a perfect agreement. In both the sentiment is expressed in language equally perspicuous, copious, and solemn. What then shall we say of such a charge as this, against the part of the Creed now under consideration?—"that *the address*, with which phrases have been selected, which may possibly bear another meaning, has probably *never been equalled* since the destruction of the order of *the Jesuits*." Surely, if these Reviewers are capable of feeling, they must blush to think, that they have committed so great an outrage on *christian courtesy*, as well as on *truth itself*; for to every person it must be obvious, that the charge is false, as false, as if levelled against the framers of the Westminster Confession. It will then be remembered, that this last quoted passage of the Creed, on which the Reviewers lay so much stress, and from which they seem to expect so much advantage against the Institution, is *strictly Calvinistic*, expressing, in plain terms, precisely the same sentiment with the Westminster Confession. It is readily conceded, that the Reviewers have clearly supported their position, that the Creed, on this subject, as well as on others, contains the faith of Hopkinsians; and hence, again, we derive a pleas-

ing reflection on the real agreement of those, who are united in the Seminary, in the great truths of revelation.

We proceed to the eighth article of Miss A's summary, which is, "that repentance is before faith in Christ." But, say the Reviewers, "as this is little more than verbal, and seldom disputed, we presume it was not considered important enough to be expressly recognized." No farther remark, therefore, seems to be necessary either on this article, or on the discovery, which the Reviewers think they have made from the placing of the word, *repentance*, before the words, *faith and holiness*.

The ninth and tenth articles relate to the doctrine of imputation, of which we have already spoken.

On a review of the two theological systems abovementioned in their various parts, it is evident, that they are *radically and essentially one*. This creed, therefore, is not a compromise, in which one party has gained advantage over the other. The fact is, there was really nothing to gain. Of this these two denominations have been long convinced; for they have considered themselves as brethren, and held christian fellowship with each other. Against these two denominations, as they are represented, which have united in the Theological Seminary, all the ingenuity and labor of the Reviewers; all their declamation about the ignorance or dishonesty of any Calvinist, who subscribes the Creed, amounts to nothing. They have not substantiated their accusation. They have failed of accomplishing their purpose; and, while

professing to be friends of christian love and candor, have subjected themselves to the just reproach of attempting to sow discord among brethren. We perfectly agree with these gentlemen, when they say of themselves, "Our feelings may already have carried us too far." It is a reflection, which does honor to their discernment. But when they proceed to declare; "We acquit ourselves of being biassed by the consideration of the *kind* of opinions, which are to be taught in the Seminary;" we confess our faith is stumbled. They indeed expressly omit the inquiry, whether those opinions be true, "as of comparative unimportance." But every reader perceives, and they themselves must on reflection, perceive, that it is "the *kind* of opinions to be taught in the Seminary," which has excited their aversion. All their reasoning powers are employed to prove, that the creed contains a particular "*kind of opinions*." And it is against that particular "*kind of opinions*," without taking into consideration their truth or falsehood, that their warmest objections are urged.

With a remark on two more passages in the abovementioned Review, we shall close for the present. After laboring abundantly to prove, that the Associate Founders have a *different* object from the original Founders of the Institution, and with a view still more fully to establish this point, the Reviewers say; "why too all this jealousy on the part of the new Associates? why this *distinct* and independent board of visitors? These *guardians* and *protectors* of their



foundation against all perversion or the smallest avoidance of their true design? Why all this, if they did not think that they had a *distinct* set of principles to defend? If they did not know that they had secured such a Creed, as no man of ingenuousness can sign, who is not in the main a convert to Hopkinsian principles? And that therefore, as long as this Creed remains untouched, they are certain, that their *future* professors must be *unequivocally* Hopkinsian?" We have proved, we think, to the satisfaction of every reader, that the Creed is *unequivocally and purely Calvinistic*. The inference is plain, that any man, who is *unequivocally and purely Calvinistic*, may uprightly sign it. If Calvinistic and Hopkinsian principles are, as we have shown, radically and mainly the same; then we willingly say, with the Reviewers, that the man of ingenuousness, who subscribes the creed, must, "in the main," embrace "Hopkinsian principles;" which is no more than saying, that he must embrace "merely Calvinistic principles." We are sorry that gentlemen, who "write for the public," and profess to *found all their conjectures on the pamphlet before them*, should be guilty of such a mistake, as appears in another part of the foregoing quotation; where they represent the Associate Founders, as moved by "jealousy" to appoint a "*distinct and independent Board of Visitors*," to guard "*their foundation*." Whereas they ought to have learned from "the pamphlet before them," that the Associate Founders have neither "a *distinct set of principles to defend*," nor a

"*distinct Board of Visitors*" to defend them. Their principles, contained in the creed, are common to all the Founders; the Board of Visitors is a *JOINT BOARD*, in which all the Founders are equally united. Beside all this, it appears, that the Board of Visitors does not spring from the "jealousy" of the Associate Founders; but is expressly provided for in the Constitution of the Original Founders,\* and is fully justified by the long tried principles of literary and religious institutions in England.

The other passage, we shall notice, is near the close of the Review. Although the Reviewers say, at the beginning, that "they hold the Founders as standing clear of any of the defects, which their establishment may contain; that, towards them they feel no other sentiments, than those of admiration of their generosity, and reverence for their piety; and that they leave them *entirely out of the question* in the observations they are about to make" on the Institution; yet, before they have done, they manifest quite different feelings and break forth upon the same Founders in this chiding language. "Why, gentlemen, have you not *expressly* made it, (i. e. the Creed,) a term of ministerial communion? Or why have you not, at least, *told us*, that *no student* from your Seminary, *who does not subscribe*, shall have your recommendation, or, as far as your power extends, be authorized to preach?" Is the cause of these Reviewers such, that it needs to be supported by means so disingenuous and dishonest? What is there in the printed doc-

\* See art. 32.

uments, from which they profess to receive all their information, and on which they profess to found all their conjectures,—what is there in these documents, which gives the least occasion for such an insinuation? The insinuation, we are sensible, was at an early period thrown out, that the students of the Seminary would be required to subscribe the Creed, and would be subjected to disadvantages, if they refused. On this subject we have made diligent inquiry; and are authorized to declare, that this insinuation, though it has found its way into the *Anthology*, has no foundation either in the Constitution and Statutes of the Founders, or in the practice of

the Seminary. No applicant or student will, at any time, have any thing to do with subscribing a Creed; except in the case pointed out in the Constitution; which is, that an applicant, not belonging to any church, shall, in order to admission, subscribe a *declaration of his belief of the christian religion*. We regret that such an insinuation was ever made. But we are truly surprised that gentlemen, who “write for the public,” and pretend to found, what they write, on public documents *only*, have endeavored to circulate and sanction an insinuation totally groundless and false, by giving it a place in their Review.

(To be continued.)

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## RELIGIOUS INTELLIGENCE.

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### FRANCE.

FROM some recent statements, it appears that protestantism is reviving in various parts of the French dominion. By the union of Geneva, and of the German provinces on the left bank of the Rhine, a very considerable addition is made to the number of protestants subject in France. The protestant pastors receive an allowance, in the country places, of about 100*l.* a year; and in cities about double that sum. A seminary is proposed to be established for protestants; the expense attending which, it is intended to defray by means of voluntary contributions and annual charity sermons throughout the protestant community in France. It is likewise added, that very little doubt exists of their ability, in this way, to obtain the object of erecting and maintaining the proposed establishment.\*

*Evan. Int.*

\* Most sincerely we wish that the above may prove true. But when we recollect Napoleon's late edict relative

### UNITED STATES.

*Report of the State of Religion within the bounds of the Synod of Albany.*

THE Synod are happy in having another opportunity, of communicating to the people under their care, an account of the state of Religion within their bounds.

It is important for the friends of Zion, to notice with gratitude the goodness of God, in promoting the interests of the gospel; and it is equally important for them to be aware of the false opinions and evil practices which impede its progress, and hinder its salutary influence on the souls of men.

From information received by a free conversation on the subject, it appears that during the last year, the Word and its ordinances have been

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to an imperial university, and the influence of his uncle cardinal Fesch over the churches in the Rhenish confederation, the prospect with respect to protestantism appears gloomy.



dispensed with considerable fidelity; and attended to generally, with apparent seriousness and decency. The ignorant have been instructed, the vicious warned of their danger, and the pious comforted and built up in their holy faith. Some of our congregations have been favored with a time of refreshing from the presence of the Lord. The spirit has been poured out; saints have been enlivened, and sinners converted from the evil of their ways. Numbers have been added to the church visible of such, we hope, as shall be saved with an everlasting salvation.

For these triumphs of the cross, let Zion's God be praised; and let all who love the Saviour, be encouraged to pray fervently and perseveringly, for the peace and prosperity of Jerusalem.

As causes of humiliation and regret however, we notice in some places, the prevalence of infidelity, licentiousness, and error. It is deplorable, indeed, that in this highly favored land, there should be any, who, in the face of evidence the most clear and convincing, labour to degrade the Eternal and only begotten Son of God, to a level with a mere man. Over the determined obstinacy, and awful doom, of such characters, let christians mourn, imploring for them the free and sovereign grace of God.

Equally dangerous is the error of those, who, mistaking the nature and design of the Redeemer's atonement, flatter themselves with the unscriptural hope of gospel salvation, though they live and die destitute of a gospel temper and disposition. To suppose that Christ died to give men a license to transgress the divine law with impunity, is to make him at once the minister of sin: and to imagine that the future punishment of the wicked, is disciplinary, and will infallibly lead them to repentance, is to imagine what cannot be proved, either by reason or revelation. And if in a single instance, the torments of hell should fail to produce this good effect upon the sinner, the doctrine of universal salvation must fall to the ground. Let all comply with the gospel terms of salvation; let all possess a relish for heavenly employments, then, and

not till then, may all hope for heavenly happiness.

In another, and a very numerous class of persons, we observe and lament, an unbecoming indifference to the things of religion altogether. Let such be admonished to arouse from their deceitful slumbers, and lay hold on the hope set before them. Be it remembered, that in the momentous affairs of salvation, there is no such thing as neutrality. He that resolves to chuse nothing, on this subject, resolves not to chuse the truth. The damnation of a careless Galio is not less certain, than that of a treacherous Judas, or a persecuting Nero.

Intemperance, sabbath-breaking, and profane swearing, are totally incompatible with the christian character and profession. Against such gross sins "the wrath of God is revealed from heaven;" and those who persist in such flagrant violations of the laws of God, may expect to lie down in endless and unavailing sorrow.

In the close of this short address, suffer us, brethren, to exhort you to search the Scriptures. In these are contained the words of eternal life. "Buy the truth, and sell it not." Read the Bible with carefulness, prayerfulness, and candor. And if you would know the truth, as it is in Jesus, look to God for the enlightening influence of the Holy Ghost. Regard as equally sacred, the Old and the New Testaments. They stand inseparably connected, exhibiting different dispensations of the same gracious covenant, and glorious plan of redemption. Sanctify the Sabbath, by a conscientious abstinence from trivial amusements, and secular employments, and by a punctual and devout attention to the preaching of the word, and also by a faithful discharge of the duties of the family and the closet.

As an antidote to the dangerous errors and damning sins of this degenerate age, we entreat you, be careful to instruct your children, or have them instructed, in the principles of our holy religion. These principles will serve as a light to their feet, and a lamp to their path; and be the most likely means of preserving them

from the contagious influence of the corrupting manners and false maxims of wicked men.

Wishing great grace, mercy, and peace, to all who love our Lord Jesus Christ, in sincerity; we commend you, beloved brethren, to the care and guidance of the great Head of the Church, and Bishop of Souls!

H. N. WOODRUFF, *Mo'r.*

*Aurora, Oct. 6, 1808.*

#### SOCIETY FOR PROPAGATING THE GOSPEL.

(Continued from page 375.)

"THE Society have contributed the last year \$100, toward the support of the two Indian youth, descendants of the WILLIAMS' family, under the care of the late pious and benevolent deacon NATHANIEL ELY, of Long-Meadow.

"The Rev. Mr. SERGEANT, resident missionary among the Stockbridge Indians, the schools under his care, and the mission among the western Indians conducted under his direction, by Capt. HENDRICK, have received a part of their support from the funds of this Society. Mr. SERGEANT concludes his Journal of July last, with the following extracts from letters, of Capt. HENDRICK, who is at the head of the mission among the western Indians.

"In one of his letters," says Mr. SERGEANT, "Capt. HENDRICK mentions the Shawanoo Prophet, who professes to have been to the *eighteenth heavens*, as he calls it, and to have conversed face to face with the Great Spirit. He declares, that the tribes who will not believe his doctrine shall be destroyed. Capt. HENDRICK calls him "the emissary of Satan;" and says that his design is "to excite the Indians to war against the United States, &c."

"In another letter, dated, Fort Wayne, March 27, 1808, he writes as follows.

"We arrived here yesterday, and Capt. WELLS, the agent, was glad to see us. I understand that he has sent for the Pattawattamie chief, and Saukie, who have been hearing the Prophet, who has been in the neighborhood all the winter. They came, and he held council with them, and sent messages by them to their res-

pective nations; the substance of which is to have the nations to sit still and mind their own business at home, and let the Prophet manage his own affairs alone, &c.

"The Prophet's followers have done much mischief already, on the frontiers. They have killed a number of horses belonging to the white people, and some cattle for their sacrifices. He has told his young men, they shall have more liberty to take horses, after they shall be seated on the Wabash; that if the whites shall say any thing he will cause them to become mad or crazy; that while they shall stagger about, a little stroke of the tomahawk on their heads will finish them. To many other vices he encourages his people.

"One of my confidential friends in this country has orders or instructions from proper authority to take this impostor, and secure him in jail; and there are a thousand men already appointed in the State of Ohio, to march and seize the Prophet at an hour's warning.

"My friend, by this letter, you may judge how the chiefs here feel, who have a true humane feeling toward their fellow creatures, white, red, and black. Surely I do participate with such on these occasions. I feel that I stand in need of all the wisdom, knowledge, faithfulness, and patience, which I can possibly possess, to assist our allies of the different tribes of Indians, in this critical season. All the agents or officers here wish to have me exert myself to the utmost to assist the Indians in this country, which you may rest assured I shall do as long as I remain here with my health. I shall write you again next month. I cannot write two separate letters; therefore this letter will be for your information, and that of our chiefs and nation. I hope the Good Spirit will preserve you all. Farewell.

HENDRICK AUPAUMUT."

"Since January 1st, 1803, including the books then on hand, the Society has purchased,

Bibles	- - - - -	387
Testaments	- - - - -	603
Watts' Psalms and Hymns	- - - - -	470
Primers	- - - - -	1,184
Spelling books	- - - - -	1,092



Doddridge's Rise and Progress - - - - -	630
Sermons, books, and tracts, many of them bound books	10,332
Total	14,698

A few of these remain on hand. The rest have been distributed, with few exceptions in the District of Maine.

The state of the funds and expenditures is exhibited in the following document from the Treasurer.

*Statement of FUNDS, Income, &c. of the Society for Propagating the Gospel among the Indians and others in North America, May, 1808.*

Six per cent. stock, real value, (old stock)	Income.	
5,827 35		
Six per cent. stock, (of deferred)	3,305 20	547 95
Six per cent. stock received for \$8000, three per cent. stock	5,200	312
Six per cent. stock (exchanged debt)	165 62	9 93
Union Bank stock	4,000	280
Massachusetts State notes	1,000	50
Bonds and mortgages	900	54

20,398 17 1253 88

☞ Amount of J. ALFORD's donation for the use of Indians exclusively, included in these funds, is \$8744 50; income of which is \$537 49. Balance of cash on hand in May, \$1561 97; part of which was due missionaries; and \$1234 38 in converted and exchanged six per cent. stock, has since been added to the funds of the Society.

The collection, Nov. 3d, at the First Church in Boston amounted to	301 16
From a gentleman in Salem	12
From Rev. Daniel Lovejoy, in May last, donations	41
From an unknown hand through Rev. Dr. Barnard of Salem, in June last	30
From do. through Rev. Dr. Lathrop of Boston.	50
	\$384 66

☞ Balance of cash in the Treasurer's hand, \$225 50

"On the whole, the Society are encouraged to hope, that their exertions and expenditures, have not been without visible benefit to the people in the various and distant parts of our country, to which they have been extended. Were their means more abundant, their useful operations could doubtless be more extensive and efficient. The missionary field is wide, and the harvest great, where the means of supporting laborers are small. To the Lord of the harvest, therefore, let us offer our devout supplications, that he would raise up faithful laborers, provide the means of their support, and cause that they be sent forth to gather in this harvest."

*Officers elected May, 1808.*

William Phillips, Esq. *President.*  
 Rev. John Lathrop, D.D. *V. President.*  
 Rev. Jedidiah Morse, D.D. *Secretary.*  
 Rev. Abiel Holmes, D.D. *Assist. Sec'y.*  
 Mr. Samuel H. Walley, *Treasurer.*  
 Rev. John Eliot, D.D. *V. Treasurer.*  
 Mr. Samuel Salisbury,  
 Rev. Joseph Eckley, D.D.  
 Hon. Dudley A. Tyng,  
 Hon. John Davis,  
 Rev. Jedidiah Morse, D.D.

Select Committee.

*Boston, February 22, 1809.*

DEAR SIR,

HAVING been in this region for a considerable time, for the purpose of soliciting aid to the mission among the Wyandot Indians, and having found many liberal friends for its support, (notwithstanding the distressing situation of our country,) it will doubtless be pleasing to those who wish for the propagation of christian knowledge, and civil improvement among our red brethren, to have a short account of the plan of the Wyandot mission.

The plan adopted by the Western Missionary Society, has been to unite religious and moral instruction, schooling of their children in the English language, and agriculture, so as to render them auxiliary to each other. For this purpose, the mission was furnished with a team of two horses, two yoke of oxen, ploughs, chains, &c. Two laboring men are employed to assist the Indian people in fencing, ploughing, raising of corn

from the contagious influence of the corrupting manners and false maxims of wicked men.

Wishing great grace, mercy, and peace, to all who love our Lord Jesus Christ, in sincerity; we commend you, beloved brethren, to the care and guidance of the great Head of the Church, and Bishop of Souls!

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"We arrived here yesterday, and Capt. WELLS, the agent, was glad to see us. I understand that he has sent for the Pattawattamie chief, and Saukie, who have been hearing the Prophet, who has been in the neighborhood all the winter. They came, and he held council with them, and sent messages by them to their res-

pective nations; the substance of which is to have the nations to sit still and mind their own business at home, and let the Prophet manage his own affairs alone, &c.

"The Prophet's followers have done much mischief already, on the frontiers. They have killed a number of horses belonging to the white people, and some cattle for their sacrifices. He has told his young men, they shall have more liberty to take horses, after they shall be seated on the Wabash; that if the whites shall say any thing he will cause them to become mad or crazy; that while they shall stagger about, a little stroke of the tomahawk on their heads will finish them. To many other vices he encourages his people.

"One of my confidential friends in this country has orders or instructions from proper authority to take this impostor, and secure him in jail; and there are a thousand men already appointed in the State of Ohio, to march and seize the Prophet at an hour's warning.

"My friend, by this letter, you may judge how the chiefs here feel, who have a true humane feeling toward their fellow creatures, white, red, and black. Surely I do participate with such on these occasions. I feel that I stand in need of all the wisdom, knowledge, faithfulness, and patience, which I can possibly possess, to assist our allies of the different tribes of Indians, in this critical season. All the agents or officers here wish to have me exert myself to the utmost to assist the Indians in this country, which you may rest assured I shall do as long as I remain here with my health. I shall write you again next month. I cannot write two separate letters; therefore this letter will be for your information, and that of our chiefs and nation. I hope the Good Spirit will preserve you all. Farewell.

HENDRICK AUPAUMUT."

"Since January 1st, 1803, including the books then on hand, the Society has purchased,

Bibles	- - - - -	387
Testaments	- - - - -	603
Watts' Psalms and Hymns	- - - - -	479
Primers	- - - - -	1,184
Spelling books	- - - - -	1,092



Doddridge's Rise and Progress - - - - -	630
Sermons, books, and tracts, many of them bound books	10,332
Total	14,698

A few of these remain on hand. The rest have been distributed, with few exceptions in the District of Maine.

The state of the funds and expenditures is exhibited in the following document from the Treasurer.

Statement of FUNDS, Income, &c. of the Society for Propagating the Gospel among the Indians and others in North America, May, 1808.

Six per cent. stock, real value, (old stock)	5,827 35	} 547 95	Income.
Six per cent. stock, (of deferred)	3,305 20		
Six per cent. stock received for \$8000, three per cent. stock	5,200	312	
Six per cent stock (exchanged debt)	165 62	9 93	
Union Bank stock	4,000	280	
Massachusetts State notes	1,000	50	
Bonds and mortgages	900	54	
	20,398 17	1253 88	

☞ Amount of J. ALFORD's donation for the use of Indians exclusively, included in these funds, is \$8744 50; income of which is \$537 49. Balance of cash on hand in May, \$1561 97; part of which was due missionaries; and \$1234 38 in converted and exchanged six per cent. stock, has since been added to the funds of the Society.

The collection, Nov. 3d, at the First Church in Boston amounted to	} 301 16	
From a gentleman in Salem		12
From Rev. Daniel Lovejoy, in May last, donations	} 41	
From an unknown hand through Rev. Dr. Barnard of Salem, in June last		
From do. through Rev. Dr. Lathrop of Boston.	} 50	
		\$384 66

☞ Balance of cash in the Treasurer's hand, \$225 50—

"On the whole, the Society are encouraged to hope, that their exertions and expenditures, have not been without visible benefit to the people in the various and distant parts of our country, to which they have been extended. Were their means more abundant, their useful operations could doubtless be more extensive and efficient. The missionary field is wide, and the harvest great, where the means of supporting laborers are small. To the Lord of the harvest, therefore, let us offer our devout supplications, that he would raise up faithful laborers, provide the means of their support, and cause that they be sent forth to gather in this harvest."

Officers elected May, 1808.  
William Phillips, Esq. *President.*  
Rev. John Lathrop, D.D. *V. President.*  
Rev. Jedidiah Morse, D.D. *Secretary.*  
Rev. Abiel Holmes, D.D. *Assist. Sec'y.*  
Mr. Samuel H. Walley, *Treasurer.*  
Rev. John Eliot, D.D. *V. Treasurer.*  
Mr. Samuel Salisbury,  
Rev. Joseph Eckley, D.D.  
Hon. Dudley A. Tyng,  
Hon. John Davis,  
Rev. Jedidiah Morse, D.D. } *Select Committee.*

Boston, February 22, 1809.  
DEAR SIR,

HAVING been in this region for a considerable time, for the purpose of soliciting aid to the mission among the Wyandot Indians, and having found many liberal friends for its support, (notwithstanding the distressing situation of our country,) it will doubtless be pleasing to those who wish for the propagation of christian knowledge, and civil improvement among our red brethren, to have a short account of the plan of the Wyandot mission.

The plan adopted by the Western Missionary Society, has been to unite religious and moral instruction, schooling of their children in the English language, and agriculture, so as to render them auxiliary to each other. For this purpose, the mission was furnished with a team of two horses, two yoke of oxen, ploughs, chains, &c. Two laboring men are employed to assist the Indian people in fencing, ploughing, raising of corn

and other kinds of grain; and to aid them in building comfortable houses. They are also to cultivate a missionary farm, on which beef, pork, bread, corn, and all kinds of vegetables are to be raised, necessary for the comfort and support of the Missionary family and Indian School. Religious instruction is to be given them statedly on the Lord's day, and occasionally on other days by the Missionary; a school-house is to be erected, with other buildings, convenient for the Missionary family; and the Indian children to be fed, clothed, and lodged at the expense of the Society.

The plan has been prosecuted with good success, for the time, although greatly opposed by inimical traders. The buildings have been erected; the Indian fields have been enlarged and several of the men have learned to plough their own ground, and enter into the spirit of farming, in proportion to their means. The difficulty of getting farming tools, renders their progress slow. Plough irons and other kinds of smith work, cannot be procured within the distance of 100 miles. To remove this difficulty, and forward agriculture among the natives; it has become an object, to establish a blacksmith under the direction of the Missionary Society.

About twenty acres of excellent ground has been fenced by the laborers, and the last season improved for corn, oats, flax, potatoes, turnips, &c. And a large garden, well cultivated, producing plentifully the various roots, mellons, squashes, cucumbers, peas, beans, &c. for the use of the family and school. Beef and pork are also raised in plenty. The missionary stock of cattle consisted, (when I left Sandurky, in October,) of twenty-six head; among which, were five oxen, and nine cows. The missionary family and Indians have now no way of breaking their corn for bread, but in a large mortar, or a small hand mill. They are calculating to build an horse mill the ensuing spring; so that the *substantial* means of supporting the missionary family and Indian school, now in a flourishing state, may be furnished from the farm.

The friends of Zion will rejoice to hear, that the Wyandot tribe, for

more than three years have kept their engagements, not to make use of any strong drink. In that time I have not seen an instance of intoxication among them; although the traders have kept spirituous liquors constantly for sale in their vicinity.

Many of them listen to preaching, and a small number have hopefully embraced the gospel of Jesus Christ.

I hope in some future communication to give a more minute history of the rise and progress of the Wyandot mission. The salvation of the heathen, is so fully brought into view in scripture prophecy, that it is ardently requested of the friends of Zion to pray for the accomplishment of such a glorious event.

I am your affectionate friend  
and humble servant,

JOSEPH BADGER.

REV. DR. MORSE, }  
Charlestown. }

*Note:* Received, for the Indian Mission, from a few private gentlemen in Boston, *three hundred eleven dollars*; from the Honorable Corporation of Harvard College, one hundred dollars; from the Massachusetts Society for promoting Christian knowledge, fifty dollars; and from a few of the friends of Missions in Cambridge, one hundred and eighty-three dollars.

JOSEPH BADGER.

#### NEW CHURCH IN BOSTON.

WE are happy in announcing to our readers the recent organization and establishment of a New Congregational Church in Boston, on Evangelical principles, who have recognized as the doctrines taught in the Holy Scriptures, those expressed in the Confession of Faith agreed upon by the Elders and Messengers of the churches, assembled in Boston, 1680, and have adopted as their guide in their church government and discipline, what is denominated the *Cambridge Platform*. This new church, we understand, have invited the Rev. Dr. HENRY KOLLOCK, late Professor of Divinity in the College at Princeton, (N. Jersey,) to be their Pastor, who has given a favorable answer to their invitation, and is expected in Boston, in the course of a few months, with



his family, with a view to his settlement. We deem it an auspicious circumstance that this new church, which, from the success of their subscription, and the eminent talents and high reputation of their Pastor elect, is rising up with such promising prospects, is established on the same Ecclesiastical foundation and Evangelical principles, as are all the ancient churches in Massachusetts. It is not, we understand, the offspring of a schismatic spirit, nor of a desire for innovation; but originated from a conviction of the necessity of another place of worship, to accommodate Congregationalists, who cannot procure seats in any of the meeting-houses of that denomination. This will easily be accounted for, when the following facts are known, viz. that the town of Boston, has now nearly double the number of inhabit-

ants that it had before the American war, and probably three times as many as it had in the year 1732, when there was in Boston, the same number of Congregational churches, as there is at the present time. From 1748 to 1775, there were *twelve* Congregational churches, which, notwithstanding the great increase of the town, have been since reduced to their present number, *nine*. From these facts, the necessity of a new Congregational church must be apparent; and it may reasonably be expected also from the same facts, that this new church and congregation will be filled, without lessening any of those already existing; and of course without producing any of those unpleasant feelings, which the establishment of new societies, under different circumstances, have too often excited.

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## LIST OF NEW PUBLICATIONS.

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### NEW ORIGINAL WORKS.

WORKS of Fisher Ames, Compiled by a number of his friends. To which are prefixed, Notice of his life and character. *Nihil tetigit quod non ornavit.* Boston. T. B. Wait, & Co. 1808.

A Discourse delivered at Plymouth, Dec. 22, 1808, at the anniversary commemoration of the landing of our ancestors at that place. By Thaddeus Mason Harris, A. M. member of the Historical Society of Massachusetts. Boston; J. Belcher. 1808.

A Sermon delivered at King's Chapel, Boston, Jan. 1, 1809; being the Sabbath of the author's ordination as one of the ministers of that society. By Samuel Cary. Boston; J. Belcher. 1809.

Reports of Cases adjudged in the Supreme Court of Pennsylvania. By Horace Binney. Part I. and II. of the first volume. W. P. Farrand and Co. Philadelphia, and Farrand, Mallory, and Co. Boston. 1809.

A Compendium and Digest of the laws of Massachusetts. By William Charles White; Counsellor at Law. Part I. of volume I. To be complet-

ed in 4 vols. 2 parts to a volume. Boston; Munroe, Francis, and Parker. 1809.

Select Reviews, and Spirit of the Foreign Magazines, No. 2, for February 1809. Hopkins and Earle, Philadelphia; and Farrand, Mallory, and Co. Boston.

The Witness. A new Baptist Missionary work, published monthly. No. 1 and 2, for January and February, 1809. Boston; Manning and Loring.

The New York Medical and Philosophical Journal and Review, No. 1. Price 75 cents. New York; T. and J. Swords. 1809.

The Gospel Plan, or a Systematical Treatise on the Leading Doctrines of Salvation. Intended to encourage sinners to believe in Christ, and to direct believers how to obtain the comforts of the gospel, and to make progress in a life of religion. By William C. Davis. Philadelphia: Hopkins and Earle. 1809.

### NEW EDITIONS.

The History of the Church of Christ. Vol. the first. Containing

the three first centuries. By Joseph Milner, A. M. late Master of the Grammar School in Kingston upon Hull. First American edition. Boston; Farrand, Mallory, and Co. 1809.

The Analogy of Religion, natural and revealed, to the constitution and course of nature. To which are added. Two brief dissertations. 1. On Personal Identity; 2. On the nature of Virtue. Together with a Charge, delivered to the clergy of the diocese of Durham, at the Primary Visitation in the year 1751. By Joseph Butler, L. L. D. late Lord Bishop of Durham. Second American edition. To which is prefixed, a life of the author, by Doct. Kippis; with a preface, giving account of his character and writings, by Samuel Halifax, D. D. late Lord Bishop of Gloucester. Boston; David West. 1809.

The Elements of Physiology. Containing an explanation of the Functions of the Human Body; in which the modern improvements in Chemistry, Galvanism, and other sciences, are applied to explain the actions of the Animal Economy. Translated from the French of A. Richerand, Professor of Anatomy and Physiology, and principal Surgeon of the Hospital of the North in Paris. By Robert Kerrison, member of the Royal College of Surgeons in London. Philadelphia; Hopkins and Earle, and Farrand, Mallory, and Co. Boston. 1808.

Studies of Nature; By James Henry Bernardin de Saint Pierre. Translated by Henry Hunter, D. D. with the addition of numerous original notes and illustrations, by Benjamin S. Barton, M. D. President of the Philadelphia Linean Society, and Professor of Materia Medica, Natural History, and Botany in the University of Pennsylvania, Philadelphia, 1808.

Letters to the Rev. Thomas Belsham, on some important subjects of Theological discussion, referred to in his Discourse, on the occasion of the death of the Rev. Joseph Priestley, L. L. D. F. R. S. &c. &c. By John Pye Smith, D. D. Boston, Farrand, Mallory, & Co. 1809.

Sermons on several subjects. By

the late Rev. William Paley, D. D. Subdean of Lincoln, Prebendary of St. Paul's and Rector of Bishop Wearmouth. Hopkins & Earle, Philadelphia, and Farrand, Mallory, & Co. Boston. 1808.

Discourses on secret and family worship, and the religious observation of the Lord's day: with two discourses on the Heavenly State considered under the idea of a Sabbath. By Job Orton. First American from the second London edition. Bridgport, (Con.) S. Backus & Co.

#### IN THE PRESS.

The second, third, and fourth volumes of Milner's Church History all to be published early in the spring. Farrand, Mallory, & Co.

The public Statute Laws of the State of Connecticut, are now in the press of Messrs. Hudson and Goodwin of Hartford, in a handsome edition publishing by authority of the General Assembly under the superintendence of his Honor JOHN TREADWELL, ENOCH PERKINS, and THO. DAY, Esquires. The introduction to this work, contains an able and luminous historical view of the government and jurisprudence of this truly republican State.

#### ANNUNCIATION.

We are happy in announcing to the public, that Dr. Thatcher of Plymouth, a practitioner of much experience and high reputation, contemplates putting to the press (in the course of the next summer, should proper encouragement be afforded to the work) THE NEW-ENGLAND DISPENSATORY. It is the intention of the author to erase the redundancies in the European Dispensatories, and to supply several pages of new matter upon the medicinal products indigenous to our own soil. The work will be comprized in an octavo volume of 400 pages. The necessity for such a work we think will appear sufficiently obvious to the public. The author, we are informed, will make it a practical exposition of every thing important in the Materia Medica.



## ORDINATION.

ORDAINED over the Congregational Church and Society at Douglas, (Mass.) Oct. 19, 1808, Rev. DAVID HOLMAN, A. M. The introductory prayer was offered by Rev. DANIEL DOW, of Thompson. The Sermon by Rev. NATHAN HOLMAN, of Attleborough. The Ordaining prayer, by Rev. EDMUND MILLS, of Sutton. The charge, by Rev.

NATHANIEL EMMONS, D. D. of Franklin. The Right Hand of Fellowship, by Rev. JOSEPH GOFFE of Sutton. The concluding prayer, by Rev. Dr. CRANE, of Northbridge.

The day was pleasant; the assembly numerous, attentive, and devout, indicating their high approbation of the interesting and appropriate exercises of the day.

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## OBITUARY.

### COLONEL DAVID WOOD:

AMONG the useful and respectable class of citizens, whose names should be transmitted with respect to posterity, may be reckoned Col. DAVID WOOD. He was a native of Charlestown, and descended from very pious and worthy parents. He was amiable and moral from his youth, and for many years a member of the Congregational church in his native town, where he lived till within a few years previous to his death. Good nature, honesty, and benevolence to the poor were prominent traits in his character. He was ready to every good work; a peace maker; a friend and liberal supporter of the institutions of religion. Few men were more generally esteemed and beloved by his acquaintances.

The following account of the closing scene of his life, is from one, who had the best opportunity to know the facts, which it contains. The disease of which he died was one of the most distressing kind; which however did not deprive him of his reason. He anticipated his change some months before it happened, giving him opportunity, (which he diligently improved) to prepare for it. His natural cheerfulness and fortitude never forsook him. Without the least visible impatience or murmuring, and with entire submission, he bore the most agonizing distress, in the height of which he would look

up, and with the greatest fervency pray, "O my good God suffer me not to repine." Through the whole of his last conflict he appeared less to dread sufferings, than the sin of impatience under them. The view he had of the deep depravity of his own heart occasioned a constant jealousy lest he should deceive himself by indulging an unscriptural hope. When told, that such a life as he had lived furnished a good ground to hope for happiness beyond the grave; he replied—"Man is naturally a proud creature. It is easy for me to think well of myself; and for others to commend me; but this is of small importance. I wish to stand approved to my Judge, who looketh at the heart. Though I have endeavored to live a good life, I have no dependence but on the mercy of God, through Jesus Christ."

The evening before his death, his faith seemed to be changed into vision; and hope into fruition. Now said he I am ready; and with as much fervency as his remaining strength would admit, he breathed out his soul in this prayer—"Come Lord Jesus, come quickly. Why tarry the wheels of the chariot of thy salvation"—and then fell asleep to wake no more till the resurrection.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

## POETRY.

## A HYMN.

High on his throne of power and might,  
God sits in Heaven enthron'd;  
Surrounded by effulgent light,  
With radiant glory crown'd:

No access there for mortal eye,  
Too pure for human sight;  
The soul, redeem'd, from earth must fly,  
Ere it sustain that light.

Yet glories of a milder ray  
Are open on mankind;  
Which faith, and hope, and love survey  
With vision unconfin'd.

His mercies, as the mountains high,  
Are heap'd around our race;  
And like a river, gliding by,  
Swells his o'erflowing grace.

His judgments like the awful sea,  
Unathomably deep,

The storehouse of the wonders, He  
Doth as his secrets keep.

His faithfulness outstrips the sight,  
A pillar large and broad;  
A pyramid, whose rising height  
Is mantled with a cloud.

These monuments of truth and power,  
Earth's wilderness adorn,  
To mark to man, the promise sure  
That Jesus shall return.

Now, Oh! my soul, view through this veil  
God's shrouded glories here;  
And exercised by faith still feel  
The Lord thy God is near:

Then at the last, the judgment day,  
Thy Lord shall purge thy sight;  
And raise thee from thy bed of clay,  
To all his glorious light.

## TO CORRESPONDENTS.

THE illustration of "the Parable of the Sower," is reluctantly deferred till our next number, as are the Reviews of Dr. DWIGHT's, Dr. HOLMES', and Mr. ROMEYN's Sermons.

*Detector* No. I. is received. It has our entire approbation. It came too late for this month. We shall take the liberty to change the title to that of "A Review, &c." as more appropriate.

The Obituary Notice of the late Hon. J. NORRIS, Esq. shall appear next month.

The account of the 11th Meeting of the Congregational Missionary Society, and several other articles of intelligence, are necessarily postponed till our next.

The correspondence between two eminent characters now deceased, on the difficulties attending the quotation of a prophecy in Isaiah, by St. Matthew, on a careful perusal, though critical and ingenious, is found inadmissible, for reasons which our respected Correspondent will find in pages 10, 11 and 25 of the MS. The MS. shall be returned through the channel he has prescribed.

The remarks of "a Christian" on Mirabeau's System of Nature, though judicious as far as they go, appear to us incomplete; more should be said on the subject, or nothing. Beside, we seriously question the expediency of noticing works of this kind at all. Their circulation and influence is probably limited to a few individuals into whose hands our work would not be likely to fall. We wish not to be instrumental in spreading the knowledge of books, which will not be useful to our readers.

☞ Readers will please to correct the following errata in the Review of the Theological Institution in the last number, viz. p. 372, left hand column, l. 12, for *enable*, read *be unable*. p. 374, left hand column, l. 8. read *ample* are its funds.